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# WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

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# WOMAN'S WORK FOR WOMAN.

VOL. VIII.

SEPTEMBER, 1893.

No. 9.

To the letter from the Mission House addressed to the State Department at Washington, regarding the assault upon our missionary in Kurdistan, Secretary Gresham promptly replied: "Prior to the receipt of your letter this Department had received a cablegram from our Minister in Constantinople stating that the Grand Vizier had done his full duty to ensure future protection to the missionaries in Kurdistan, and to have the assailants of Miss Melton punished. Notwithstanding these gratifying assurances, the Department has further instructed Mr. Terrell to urge on the Porte the necessity of its at once taking prompt action to have the perpetrators of this outrage punished."

The presence of the American gunboat which has since been despatched to Turkish waters will materially assist the Grand Vizier's comprehension of Mr. Terrell's demands.

NOTWITHSTANDING the threatening aspect of things in Siam, three brave young missionaries (see "Departures") have just sailed for that country.

FRIENDS to the Siamese cannot help wishing they were one of the Great Powers for a few minutes, just now. The *New York Sun* rightly calls the reply of the King of Siam to the French ultimatum "a pathetic document" and the French claim to his territory "preposterous."

PRAA, where the new station in the Laos Mission is to be opened, has been incorrectly located by some of our maps as on the Mekong River. Fortunately for our hopes, it is seventy miles west of that river and outside of French claims.

HAINAN has been regularly set off from China as a mission. Four women and two men were received to the church at Nodoo, at the spring communion.

THIS is what they do with graduates from Tungchow College. Of the last class of five men: one is preaching, one

superintending country schools, two teaching, the fifth learning the printing business in Shanghai in order to print a Christian paper.

OPIUM, which was prohibited in Burmah so long as that country was independent, was introduced upon its annexation to British India; but last March, the Indian Government, urged both by the people of Burmah and by English officials, issued a Notification containing the following clause: "The use of opium is condemned by the Buddhist religion, and the government, believing the condemnation to be right, intends that the use of opium by persons of the Burmese race shall forever cease." But what has Christianity to say of opium, and what of its use by the Chinese race?

FIFTY-THREE steamers (some of them 4,000 tons) run regularly between Liverpool and the West Coast of Africa, and the American Colonization Society thinks it is about time something is running in that direction from this country. The distance from New York to Liberia is only 605 miles greater than from New York to Liverpool.

It is delightful to hear how attractive the Bible lessons are in our mission schools. The children in Kanazawa, Japan, are "more interested in it than any other lesson of the day," and at Kolhapur, South India, the "usual hum is stilled" upon promise from the teacher that they "shall have Bible lesson first if the room is quiet."

WOMEN of the Brahma Somaj have started a prayer-meeting among themselves in the city of Lahore.

THE high-caste Hindoo whose baptism at Ratnagiri, So. India, caused a riot, last year, has been true to Christ ever since though his faith has been repeatedly put to test. A Mussulman was baptized in the same place last March.

AMONG the elderly women in Kolhapur who have never learned to read but "relate Scripture stories with great zest" is Yamanabai. She was telling about the Flight into Egypt.

"And where," she said, "do you think Joseph got the money for their traveling expenses and the support of the young child and his mother while they were in Egypt? I just said to myself, They used the gold and silver which were given by the wise men from the East, and had plenty of it too."

A CHINESE evangelist was concluding the story of Job by saying that God gave Job in the end twice as much as he had in the beginning. "Not twice as many children," cried one in the audience. "Yes," was the reply, "half his children were in Heaven and as many more on earth."

MR. DOUGHTY says in Japan just what brethren say in other countries: "We are doing but little work that is more important than giving a Christian education to the girls. From among them the rising Japanese ministry must get their wives and we, our best Bible women." Courage, in the school-room!

THE exaggerated sensitiveness to national honor which is a trait of the Japanese was illustrated when the Czarowitz of Russia was assaulted during his visit to Japan in 1891. A woman made a journey of more than two hundred miles to Kyoto and, standing before the government building, took her own life, as she said, "to atone for the nation's crime."

OF all the graduates from the academic department of the Meiji Gakuin at Tokyo, Japan, fourteen per cent. entered the theological department; seventeen per cent. have gone to other schools in Japan; seven per cent. to theological schools in America and as many to American colleges; twenty-four per cent. are engaged in educational work; fifteen per cent. are in business; seven per cent. are doing evangelistic work without having entered the theological department; seven per cent. have died and two per cent. are unemployed. There were seventeen graduates this summer.

OUR brethren have been repulsed in an effort to enter the great city of Pyeng Yang, 170 miles north of Seoul. They expect to get in next time.

MR. BAIRD says of the Korean towns in which he has itinerated: "My heart was more than once touched by the wickedness, the disease, the stolidity and lack of moral earnestness among the people."

HORSE needed at Fusan to cover the ground between the Japanese and Korean quarters.

THE Treasurer of the Korea Mission seems to have been appointed on the ground of his wife's business college training. Very well; his hands are quite full enough with that boys' school. But what objection to appointing the lady herself?

THE question of women for elders in the Church in Japan has been broached in the Dai Kwai, by Japanese themselves.

IN Uganda, Africa, women have been regularly appointed elders. There was no other way of properly getting at family life, as there have never been white women in Uganda.

GENERAL ASSEMBLY of the Cumberland Presbyterian Church appointed a Committee to report in 1894 upon the practicability of consolidating their Boards of Church Erection and of Missions and the Woman's Board, the consolidated Board to be composed of men and women.

FIFTY-TWO women of the Church of England were commissioned to the foreign field in 1892-93, by the Church Missionary Society, in addition to those sent out by the "high church" and by the women's societies.

THE Southern Presbyterian Church sustains missions in eight foreign fields and a force of 106 missionaries, of whom 19 were sent out last year. This is a great advance since 1865, when their only foreign missionary work was in Indian Territory. Contributions received during the year amounted to \$127,811, of which \$34,736 came from the woman's societies. The latter continue for the most part simply auxiliary (parish) societies, although in a few cases they have organized presbyterially.

LATIN is still a spoken language in at least one college, that of the Roman Catholic Mission at Penang, in the Malay Peninsula. It was established in 1807 and has 100 students who are permitted to speak their own native and diverse oriental tongues, on Sundays and feast days only.

## OUR MISSIONARIES IN JAPAN

## AND POST-OFFICE ADDRESSES.

Miss Etta M. Case,	Yokohama.	Miss Elizabeth P. Milliken ( <i>en route</i> ),	Miss Mary M. Palmer,	Osaka.
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## STILL THERE,—TAKATA AND NAOETSU.

THE Editor says that Takata has not appeared in *Woman's Work for Woman* for more than three years. She wants to know whether it is "still there." Fortunately it lies away from the earthquake region so there is no danger of its being shaken to pieces. And it will not move away of itself. Takata is one of the conservative towns and three years make little change in its appearance. Tall Miyokōzan looks down on the same long, monotonous streets guarded by their double rows of snow-sheds; the same winding castle-moat overgrown with lotus; the same thatch-roofed country-houses falling into picturesque decay, like the fortunes of their owners; the same Tera-machi (Temple Street) with its hundred temples to which the pilgrims come and go as of old. Yet, calm and undisturbed as is the outward appearance of the old town, changes are at work under the surface. Her young men go and come and bring back from the outer world ideas which change their whole standard of life and alter all their ways of living. And within the town itself a new leaven is at work which in time will leaven the whole lump.

The Christians do not yet number a hundred souls. Set off against the hundreds of Buddhist priests are but two Christian ministers, one a Methodist, the other our own Mr. Mori. But the influence of those Christians, as I often heard it remarked while there, is much greater than would be indicated by these figures. The one Christian church attracts more attention and criticism than all the temples put together. Every Christian is marked and his sayings and doings are considered worthy of attention. In the college, among the older samurai, and

among the merchant class there are many who, while they have never entered the church, are studying Christianity. The little band of Christians hold together and, in the face of opposition, continue to pray and work for those around them. They do not now have the large additions that came when Christianity was popular because it was Western, but their number slowly increases.

The girls' school in Takata has held its own. No foreign teacher could be spared this year from Tokyo, to come to its assistance, but Miss Finch, of the Missionary Alliance, and an able Japanese assistant are said to be doing much both for church and school.

Takata Christians have always felt a responsibility for the surrounding towns. Forty miles away, in Naganō, is another Christian evangelist, but between these two cities lie many large towns without a single resident Christian worker to tell the story of the Gospel. In all of these towns there are people who would hear gladly, if they had the opportunity.

In opposite directions along the coast lie other towns, equally unworked and equally workable. The pastor at Takata has always considered it a part of his province to visit as many of these places as possible, not only neighboring towns like Naoetsu and Arai, but even the city of Itoigawa thirty miles away. Not far from the coast is the large and important island of Sadō where, a year ago, as the indirect result of the intercession of Takata Christians, the first Protestant worker was placed, Mr. Ikenō, a graduate of the Tōkyō school for evangelists. His early efforts have been crowned with a good degree of success.

Five miles from Takata, on the shore

of the Japan Sea lies Naoetsu. In feudal times, when Takata was the castle-town and ruled the province, Naoetsu was an insignificant fishing centre. Now conditions are somewhat reversed. Takata's castle has fallen into ruins. The bustle and stir of military occupation are gone. The income of the samurai, who used to lord it over the country, is also gone. New interests have not arisen to supply the place of the old. But Naoetsu grows in importance. It is the terminus of the Tōkyō-Naoetsu Railroad and is becoming the emporium of an increasingly large region. The produce of the surrounding country, brought in tiny steamers and sailing boats, is landed at the busy little wharf and tugged away on the backs of sturdy, strong-limbed, red-cheeked women, to the R.R. freight depot. With the exception of these cheerful, picturesque burden-bearers there is not much of beauty in the town itself. The streets are narrow and winding, faced by shops for the most part small and mean in appearance, though here and there one well-stocked and neatly arranged does brighten the monotony. The houses are low and unpainted, or else stained black or brown. The roofs are held in place by rows of heavy, irregular stones. There are tem-

ples, of course, to add to the otherwise dull thoroughfares their charm of solemn dignity, and nothing more beautiful could be desired than the Naoetsu surroundings of mountain, sea, and fertile plain. The people are given over to money-getting. They are also priest-ridden. The advances of Takata Christians, extended almost as soon as there *were* any Takata Christians, were never cordially received. Young men of the Takata Church rented a room, first in one part of Naoetsu and then in another, and little parties of them would trudge over the intervening miles and hold preaching, or lecture services. Sometimes the meetings would be well attended, but seldom for any length of time by the same auditors. Children's meetings were tried, but not with the common meed of success. The women seemed to be too busy or too closely tied at home to be tempted out even by the usually unconquerable attractions of a knitting-class. The Naoetsu attitude was one of sheer indifference. It was not much that Takata Christians could do from such a distance. They began to pray that some well-qualified evangelist might come to make his home in Naoetsu and give himself undividedly to gospel work.

In 1891, through the efforts of Mr. Suyama, the Takata pastor, a substantial merchant of Naoetsu became so interested in study of the Bible that he came regularly to the Sabbath services in Takata, and in the spring of 1892 united with the church there. This first-fruits of success was hailed by the well-wishers of Naoetsu as an earnest of better things to follow. God had heard the prayer for the conversion of a soul. Surely He would send the greatly needed evangelist. And now, late advices from Takata say, "Yesterday we welcomed another evangelist, Mr. Akiba. He brought his wife and they are going to do splendid work for Takata and Naoetsu." This whole region is now under care of Mr. MacNair.

The Takata Christians did not know that any one in America was joining them in special prayer for Naoetsu, yet it seems that for years one heart at least has shared their petitions and now has full right to share their hope and joy. Are there not many others who will entreat God's blessing for work and workers? Why *not* plead the promises? For what else are they given?

*Elizabeth P. Milliken.*



"PILGRIMS COME AND GO."



A STREET IN OSAKA.

THE OSAKA FIELD, WEST JAPAN.

[Occupied by two families and four single ladies of our Church.]

THIS stretches from Osaka on the north, south-westerly, a distance of 500 miles, and includes the following towns and provinces : Sakai, Banshu, Iyo, Kokura and Wakamatsu, Yanagawa, Miike, and Hakata. Our mission reports in this field for 1893 :

Organized churches, . . . . .	6
Preaching-places and stations, . . . . .	13
Church membership, . . . . .	660
Pastors and helpers, . . . . .	10
Bible women, . . . . .	10
Boarding-school for girls, . . . . .	1
Day-schools for children, . . . . .	4
Training class for women, . . . . .	1

OSAKA CITY contains two self-supporting churches. The larger has 280 members, a regular pastor, and a Young Men's Christian Association. Both churches maintain active Sunday-schools, city mission efforts, and Christian Endeavor and Women's Missionary Societies. Of the latter Mrs. Alexander says :

"The churches of Japan usually have more men than women, but with the general growth of the churches of Osaka a large number of sincere, earnest women

have been added. The North Church Women's Society meets once a week for prayer and Bible study with the pastor. The members, many of them, often relate such deep Christian experience that it seems impossible that they grew to womanhood in ignorance of Christ. Once a month they hold a missionary meeting. The society is carried on without suggestions from foreigners. Every Japanese woman has her own spending money and also a household allowance, and from what they save out of these they give. They support a student at the Bible School in Tokyo, and the Woman's Society of the South Church employs a Bible woman."

Four free day-schools have been conducted in connection with as many preaching-places. The teachers are graduates of the boarding-schools; the pupils are children of unbelieving but respectable people, and are all in Sunday-school. At one preaching-place, services were voluntarily kept up last year by an elder of the North Church. Two or three conversions resulted.

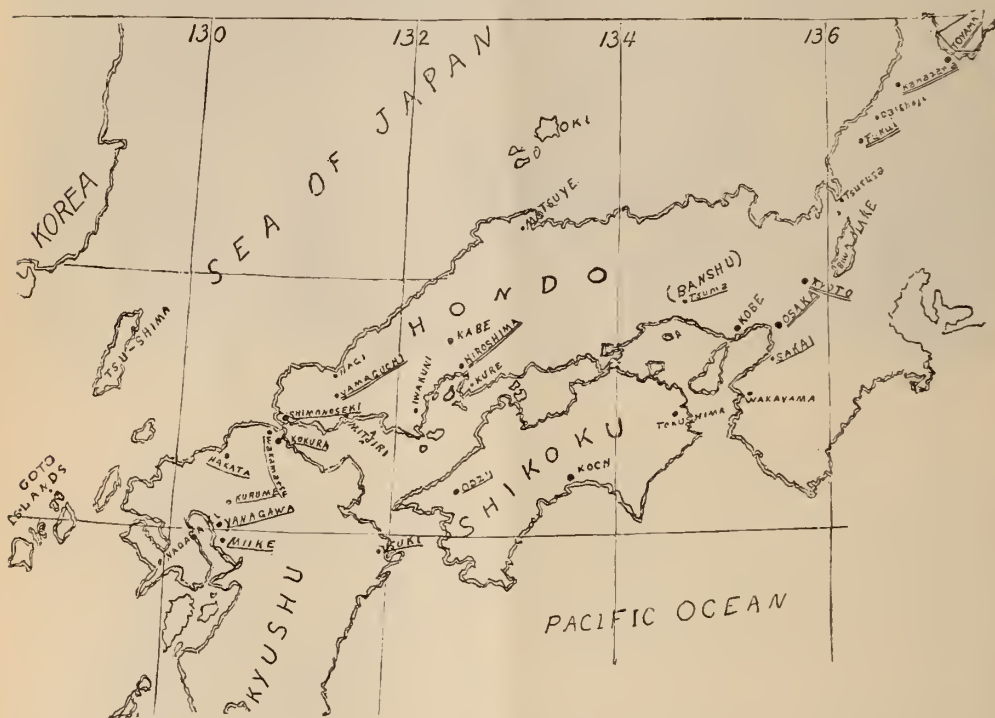
INTERIOR STATIONS. — SAKAI, near Osaka. Opened with a Sunday-school. Large but not quiet audiences.

TSUMA.—A small town in Banshu; people backwoods in character. The first evangelist sent here could not get a lodging-place because he was a Christian. The leading man of Tsuma now opens his house for meetings, and the little church is partially self-supporting.

PROVINCE OF IYO. — Four preaching-places, the oldest of which is ODZU. Two helpers are located here and a Bible woman. One woman of the church started a

history of ups and downs, and "several times has been so low that it seemed there was nothing to be done but sing a funeral dirge over its unhappy remains," but lately the prospect brightens. Fifty or more members are still true to their profession, besides some fifteen stanch men who have gone out from Yanagawa church and become distinguished Christian workers. More than half of them are pastors of churches or professors in theological seminaries.

USUKI.—No church yet. A fine Sunday-school, a society for boys, a woman's



night-school two years ago, at her own expense, for workers in the silk-factory.

KOKURA.—The church is less than three years old, has lost some of its best men by death and removal, does nothing toward self-support; but grows, has paid the debt on its building, and contributes to the Home Mission Society.

YANAGAWA.—Oldest church in the mission, organized May, 1880. It has had a

meeting for unbelievers have all been active during the year.

MIKE and HAKATA.—A number of believers in each.

"We are glad," writes Miss Haworth, "for the money that comes to build up Christ's kingdom. We are glad for the gracious prayers that sustain our spirits. The money is not ours, but the prayers we make our own."

### IS THE AMERICAN MISSIONARY OUT OF DATE IN JAPAN?

DURING one month of last spring, women of the Bible School at Tokyo were invited to sing at four series of lectures, where large and interested audiences lis-

tened to three discourses each evening upon the subject of Christianity. One-third of these lecturers were foreign missionaries of the Presbyterian, Reformed,

and Methodist Churches. The audiences were the best I have ever seen in Japan. Buddhist priests came in great numbers. Japanese politeness, however extreme in matters of form, is very flexible, and no native of this country ever allows himself to be really bored for any great length of time; yet these audiences listened to lectures of an hour in length, from missionaries, without exhibiting the slightest sign of weariness.

Late in March, one of the younger missionaries attended a several-days' meeting for all the Christians of the province of Chita. The programme was sent to him with his invitation. No foreigner had any part in arranging it. He was asked to make three addresses; so also was Dr. Verbeck. It goes without saying that Dr. Verbeck would be listened to eagerly. He is said by Japanese critics to speak their language better than most native Japanese. But it is hard to believe that a committee of arrangements for such a meeting would ask for three addresses, from a comparatively inexperienced speaker, out of mere compliment.

Last Monday we returned from a three-days' visit to the town of Chita—where a week of lecturing has been going on. Here Dr. Verbeck spoke every night and

Mr. MacNair three times during our stay. The lectures were given in the little theatre and it was crowded with audiences of four and five hundred.

The Bible School closed the first week in April, and presbyteries meeting at that time brought a large number of evangelists to our graduating exercises. Most of them came with a request for women from the school to help them during the summer. Miss West, Mr. MacNair, and myself were also urged to come and stay in more than one place in Shinshu and Chita Kens. As Mr. MacNair has preached frequently in different stations of Shinshu during his summer vacation and in Chita during the winter, it was not the novelty of a new foreigner that the evangelists wanted, but the help of some one whom they knew.

Mr. Pierson has invitations to go and live in four different places. A committee of Chita evangelists asked us to try to get two missionaries appointed whose sole duty it would be to look after that province.

In my opinion, there is no anti-foreign or anti-missionary feeling in the Church at large, in Japan. That which is reported as such exists only among the few and is chiefly inspired by personal ambition.

*Caroline M. MacNair.*

## A CIRCUIT TRAINING-CLASS FOR BIBLE WOMEN.

It was in West Japan. After two years of training the class was graduated last March and every member set to work. Each of the four terms of study was spent in a different town—that is the "circuit" part of it. The class combined almost daily practice in Christian work with study of their books, and, in the variety offered by four towns, greatly enlarged their experience.

There were forty applicants to join this class, but, in accordance with the original plan, only eight were admitted.

One of these was entirely, another partly, at her own charges. When they were graduated, fourteen places called for their assistance. The object was to furnish Bible women for weak churches and country stations, and now, in such places, their Leader, having come home on furlough after a term of eleven years' service in Japan, has left it with these eight Japanese mouths to repeat the message with which she went to their country. Who these women are, and where they are, is told in her own words.—*Editor.*

### MY CLASS.

*Kin Kondo* has grown up under my care since she was a little girl. Her father as a lay-preacher was connected with the earliest efforts of our denomination in Osaka—died a peaceful Christian death. Her mother is still living, with three young children to look after. Kin is the mainstay of the family in every sense. They all look up to her. She has already had much responsibility for so young a

girl. She united with the North Church, Osaka, at fifteen. She was one of the pupils in the Girls' School when it was organized. Later she did two years of successful Bible-work and had two years' experience assisting Miss Haworth in children's work, so she is well fitted to help in Sunday-school.

Kin is stationed at Yanagawa. I selected her of all my pupils because that

is a somewhat difficult field. She is a good and capable girl and will make, in fact already is, an excellent Bible woman.

*Hide Tsubahara* has been a member of the Yanagawa church since quite a little girl. Even then, she with two other little companions was firm in the Christian

fied with what she is doing; she has started two Sunday-schools and women's meetings, and is visiting the homes.

*Yukiye Takenouchi* is the daughter of the first member, afterwards an honored elder, in the South Church, Osaka. From a child Yukiye was familiar with Christian



BACK ROW, FROM THE READER'S LEFT: TANI, HIDE, YUKIYE, ASS'T TEACHER, KIN KONDO.  
FRONT ROW: MINE, KIU HIROI, MISS GARVIN, MRS. KUMAGAI, HANA.

stand she took, although at school the other children in derision called these three little Christians "*Yasu, Yasu*" (Jesus) girls, and would hide their wooden shoes.

When two years ago I was making up my class, I learned that *Hide Tsubahara* had been wishing and praying for some opportunity to devote herself to Christian service. She has done excellent work in the class, and now, report says, is doing good work in *Miike*, a new out-station just opened about thirty miles north of Yanagawa. The evangelist stationed there so much wished her help that he offered to pay a part of her salary, till there are Christians in the place to share it.

*Kiū Hiroi* was baptized at *Kōbe* three years ago. She has suffered constant persecution from her mother's family ever since, but she is a brave girl and I think nothing could be made to appear more precious to her than her Christian hope. Her possessions were all taken from her, except some fine silk dresses that she had with her in *Kōbe*, and these she sold that she might be able to enter my class. She is now stationed at *Odzu* in the Province of *Iyo* (*Shikoku*). I am more than grati-

—and best of all, with the Bible. Though so young, I made an exception of her in admitting her to the class, because she was already better fitted for the work than many an older woman. She is too young to send out alone among the women. Her place for the present should be among the

children. We want her to be at home with her mother and work in *Osaka*. She is at present helping in her own church.

*Tani Tajima* was baptized into the South Church, *Osaka*, about three years ago. Her old parents, both strong Buddhists, and especially her mother, were much opposed to it, and the latter did everything she could to make it so unpleasant for her, at home and among her relatives, that she would be compelled to give up her faith. She even refused to speak to her daughter and threatened to kill herself. *Tani* would often come to prayer-meeting crying, and ask advice of the other Christians. They bade her be firm, and thus perhaps she would be the means of leading her parents to the light. It was with difficulty she got their consent to enter my class. *Tani* has been liked everywhere. She came home just in time to nurse her older brother through an illness and to see him die, but during that illness she had the joy of leading him to Christ. He died a happy believer, and the parents, much moved, consented to a Christian funeral. And now we believe that their accepting of Christ is only a question of time. *Tani* was to have gone



back to work in Usuki immediately, but family affairs have kept her at home for awhile, for they all depend upon her about settling up the estate. They are well off and she has received no help financially from the Mission, but has rather put some of her own means into her work.

*Mine Okuda*, a member of the South Church, Osaka. A very quiet and retiring but capable girl. Her parents are Christians. She is in Tsuma Mura, the only town where we have work in the Province of Banshū.

*Hana Sugihara*, a member of the church near Hiroshima, stationed at Kokura.

*Mrs. Kumagai*, one of the oldest Christians in the Hiroshima church, is now Bible woman in Osaka.

All of these women have their salary paid in part by Christians in the place where they work, and in part by the Mission. This is something new and quite encouraging to us, that the country churches are so far along as to be able to pay something toward, not only their pastor's salary and running expenses of the church, but also for a Bible woman. It shows, too, a marked advance as regards interest in woman's work.

*A. E. Garvin.*

### ONE INSTANCE.

A YOUNG man who lives in an interior city of Japan has been attending church services regularly for three years, which shows him to be a Christian though he has not been baptized.

On his way to Tokyo to school he spends part of a night in Osaka. Remembering that it is Wednesday night, he inquires where there is a church in order that he may attend the prayer-meeting. He asks of several persons before he finds the place, and these persons ridicule him for asking for a Christian meeting-place. But he perseveres till he finds it, and spending the hour with the

Christians takes the midnight train for Tokyo.

I wonder how many young men in America, having only a few hours to spend in New York City as they pass through it, would ask the location of a prayer-meeting. Would not most of them think rather of seeing the sights?

When people ask what Christianity is doing for Japan I can think of a number of cases like that of this young man. When I get discouraged, as who does not, I have a fund of such instances to recall, and then I ask, Why art thou disquieted and why cast down? *A. V. Bryan.*

### CHRISTIAN LITERATURE IN JAPAN.

THE Japan of our day is a nation much given to reading and study. The conquest of letters in the last thirty years in that fair island empire is something wonderful. Foreigners fill high and lucrative positions in the army, navy, colleges, and university, as well as assist in the customs, post-office, and railways. But foreign employés of the government, English, French, German, American, more often than not unbelievers, have scattered broadcast over the length and breadth of the land scientific and philosophical works of the most advanced thinkers. The people of Japan, especially the young men, are familiar with Darwin, Huxley, Spencer, Arnold, Mill, and Comte. They are thinkers—fine, intelligent, critical. Many of them, however, have accepted at second hand theories advanced by their professors without inquiring into their truth or falsity. Two years ago Mr.

Haworth was on a small coast steamer going from Kanazawa to Tsuruga. A well-dressed university student of good family and wealth entered into conversation, desiring evidently to show off his knowledge of English. Leaning over the side of the boat and looking into the sea, Mr. Haworth asked the young man how he thought the world came into existence. The young man gave some ingenious theory, using the term "force" as the originating cause. Mr. Haworth asked him to define force, which he did by repeating a formula of "power multiplied by" so-and-so, "equals" something else. Being asked to define the terms used, he ransacked his brain for text-book definitions, and, being pushed from one position to another, at last stated that the world must have come by chance. He knew nothing of the Bible story of creation, but he promised to inform himself thor-

oughly from Christian books. Many of the Japanese, I am sure, desire to be fair. They will study both sides of a question. If they are directed to books, they will read them. I am thankful to say we have a start, a little start, in the line of Christian literature. Two books of which I



A TOKYO NEWSPAPER DEALER.

think just now that have been given to the Japanese in their own language are Drummond's "Natural Law in the Spiritual World," and Argyle's "Reign of Law."

Japan is flooded with newspapers and magazines. Some of the latter are quite moral in tone and of literary excellence. But the newspapers! It is a good thing to read them as a help in getting the colloquial Japanese and idioms. It is necessary, however, for missionary ladies that their teachers act as censors and select articles which can be read with self-re-

spect. I remember one failure of an educated Christian teacher whose selected article for one of our young ladies caused her to consign the paper to the flames with a look of disgust upon her face. We have, thank God, a number of Christian papers, and of late they have risen to enough importance to cause the *Japan Mail* (a secular paper edited by an agnostic Englishman) to give a summary of their contents once a month. One Christian child's paper, published monthly, the *Yorokoi no Otozuri* (The Joyful Tidings), is edited by a foreigner, and naturally most of the stories are translations of European or American tales. This, with its being a monthly instead of a weekly, leaves a large field open for a new enterprise—a good, interesting, educational Sabbath-school paper.

Of tracts we have a goodly number. It is not difficult to find people to read them—in fact, we could always distribute as many again as we have with us. And we know they are read. Picture to yourselves a tiny steamer about the size of a steam-tug, out on the Inland Sea near Hiroshima, and three missionaries on deck sitting on the floor, giving tracts to the Japanese who crowd about them, each passenger eager to get one and the late-comers disappointed that the supply has been exhausted. Then see the coolie, the well-dressed citizen, the navy officer, and the serving-girl all sitting down about the small deck, and listen to them as they read aloud, each one to his neighbor, who is also eager to hear the message his paper contains.

Out on the west coast, last August, two of our ladies were crossing a bay in a small boat: The Japanese in that part of the country have not seen many foreign women and so they crowded about these two, somewhat to their annoyance. In order to give themselves a respite, they distributed among the curious ones their illustrated magazines and books. Some old farmers returned the "Harper's" after looking at the pictures, saying, "We are poor farmers; we are so ignorant we cannot read these books." But when they were given tracts, they sat down at the feet of the ladies and read them eagerly. Who can tell what the results of this seed-sowing may be?

*Hazel Haworth.*

CHURCH members in our Korea Mission number 127. There are nine little girls in the school at Seoul.

## HOW ONE CANDLESTICK WAS SET IN ITS PLACE.

## ENCOURAGEMENT TO SCHOLARSHIP SUPPORTERS.

I SHOULD like to make you acquainted with two Japanese girls who will be graduated this coming June. They have been with me on scholarships six years, or ever since the school was opened in Sapporo.

When looking about for girls to fill the scholarships I was told of one of these two, Miss Akagi, as a bright girl, fond of study, but whose family having suffered loss of property in the Restoration, as so many of the better class did, could not gratify her desire for an education. I sent our evangelist to see them. He remained a few days holding services in the town and explaining Christianity to the parents and trying to persuade them to let me have the daughter to educate. They did not consent, but said they would consider the matter, so he left them his Bible and returned home. After a few weeks the father, having read the Gospels (the Bible translation was not yet completed), decided that it was a religion that would not harm his daughter and, as she would not be compelled to believe, he allowed me to take her.

This study of the Bible led to the man's conversion, but he was directing physician of a hospital, and when the people learned that he had become a Christian they would have nothing to do with him, and, finally, the shops refused to sell him rice. This did not discourage him. He moved to Mombetsu, a larger town, where the people were more enlightened. There he gathered about him a few earnest, intelligent men like himself, and they studied the Bible together until, an ordained evangelist passing that way, they were baptized. This was the beginning of the Church that was founded there four years ago, which in two years gained a membership of one hundred, built a large church edifice, and supported their pastor. The first interest in Christianity and the origin of the Church in Mombetsu, it will be seen, were independent of any foreign aid. Now their pastor, having become interested in establishing an or-

phanage in the Hokkaido, has left them, and I hear the flock is not doing well, as might be expected with so scant instruction. I do not know of any foreigners having visited them, except myself, since the church was built, and what could I do? I have been begging the Mission to send some one to the Hokkaido to look after our work in such places, but they have no one to send. And when Dr. Thompson was willing to leave Tokyo and move North, there was a cry of "deficit" and no money for such work. You can scarce imagine what a disappointment it was to me. Now that the railroad from Sapporo to the West Coast is completed within ten miles of Mombetsu, I might visit there more easily than when I used to make the journey of one hundred miles by *basha* and pack-horse. But I am busy here and find it difficult to get away; besides I am not strong enough to do it. Let this Church at Mombetsu have a place in your prayers, that the few faithful ones may have their faith rewarded, and the Church be brought to a more hopeful condition. A foreign evangelist is so much needed there. Dr. Akagi is now living in Sapporo and is a deacon in our little Church.

Miss Kanasaki, the other scholarship-pupil, came with me from Hakodate. Both these girls are lovely Christians, and I am looking forward with pleasure to next year when they will help in the school. You ladies in America do not half realize how much good you are doing with your scholarships. Only five dollars a month (not that, for I have nine girls on six scholarships) and Miss Akagi's whole family—father, mother, brother, and sisters, with their families, all Christians, and a church built in Mombetsu, and she herself working hard in school and Sunday-school to teach others the Way of Life. Miss Kanasaki's family also accepted Christianity during the past year. You may hear the same testimony often from many sources where your bounty and prayers and labor have educated heathen girls.

*Sarah E. Smith.*

## A NEW MOVE AT THE GIRLS' SCHOOL, OSAKA.

EDUCATIONAL work has been at a low ebb in Japan for several years past. Government and city schools have suffered in many respects as greatly as mis-

sion schools. It has been discovered that education does not always insure a large immediate return in money value, which seems to have been the only value placed

upon it by many patrons thereof when the educational boom was at its height. Japan is poor, and since the money incentive has been withdrawn and the people have not yet learned to appreciate fully the higher incentives, enthusiasm for education has greatly declined, especially education for women and girls. But I believe, from the opinions expressed by those competent to judge, that the tide has begun to flow in again, and, while it will doubtless fall far short of the previous high-water mark, it will carry with it less foam and fewer weeds. The need of Christian education is very great. Japan needs Christian homes more than anything else—the people here live in houses, not homes—and how can there be Christian homes without Christian mothers?

The school in Osaka is entirely under mission control and numbers thirty-three girls, all of a good class. We are endeavoring to give them as much practical training as possible for the actual duties of life. They learn Japanese housekeeping, have some experience in cooking and more in sewing. The Christian girls are all active missionaries, helping in Sunday-schools in the city, assisting in Miss Harworth's day-schools and in our own large chapel Sunday-school.

We now want to increase the industrial training, and a rare opportunity to add such a department to our school has just been presented.

One of our teachers, an enterprising old man, started a school for girls in the fall of 1891, in the city, some distance from us. He was once a high official, is widely known as a Chinese scholar and has a

great deal of influence among the Japanese. He has never professed Christianity, but thinks favorably of it. He started his school from a philanthropic motive and worked it up outside his teaching hours with us. It is a day-school and largely industrial. He has no funds for carrying it on except the voluntary contributions of official friends and other private individuals, and, considering everything, he has made a success of the undertaking. Recently, however, some of the contributors having moved away, it has thrown more responsibility upon this man than he is able to meet, and he will have to close the school or transfer it to other hands. It is his preference that we should take it.

There has been talk all the year about the advisability of establishing such a branch. We are too far, here, from the center of the city for day pupils to attend, in large numbers. But here is the department in question already established, with over forty pupils and good prospects for increase in numbers. Our plan is to make it an industrial branch of this school, to exchange the present teachers as far as possible for Christian teachers, establish Bible classes, and put that work under decided Christian influence. We cannot ignore such an opportunity. The risk is nothing and the extra expense is very little. Only a rented Japanese building will be needed. The same teachers in part can be utilized in our boarding-school and in the industrial branch too, so that three hundred dollars will cover all expenses.\*

*M. Ella McGuire.*

\*The plan has received sanction of the Board.—Ed.

## THE ROMISH CHURCH IN YAMAGUCHI—PAST AND PRESENT.

YAMAGUCHI is a much smaller place now than in the days of the Jesuits. About the time that De Soto discovered the Mississippi River, when Tokyo was only a collection of small villages separated by swamps, not having yet received the name of Yedo, before foreign ships sailed the Inland Sea, Yamaguchi contained eleven thousand houses and extended to a certain bridge that is now a mile in the country. To-day the commerce of the world passes through the Inland Sea, but Yamaguchi is thirteen miles away, over the mountains and through a tunnel, and its streets are very quiet, the chief interest of the place being centered in its many schools.

The Portuguese discovered Japan in 1542, and missionaries soon followed adventurers. The Jesuits were the first to arrive. They entered Japan from the south-west and coming up the Inland Sea stopped at Yamaguchi. St. Francis Xavier himself, who came in 1550, founded the Church here. He gained the good-will of the daimio ("the King of Amaguchi," the Jesuits called him) by presenting gifts from the Viceroy of India, a clock, a harpsichord, and various other items, and having obtained the patronage of the daimio easily found favor with the people. He worked zealously here, as elsewhere, especially in performing the "manual labor of missions," baptizing five hundred con-

verts in two months. It is doubtful if they knew "unto what they were baptized," for Xavier preached only through an interpreter. As far as external forms of religion are concerned, it really was not a great change to the Japanese, for Buddhism and Romanism have many similarities: the gorgeous altars with burning candles, the priestly robes, chanting of prayers, burning of incense, use of rosaries, calendars of saints, wayside shrines, and monasteries.

The "King" of Yamaguchi gave Xavier permission to build a monastery, and in the Japanese document, which is still ex-

especially mentioned, which were without a teacher for twenty-five years, but in that time brought up their children in the faith and increased in numbers. When the House of Mōri rose to power, foreigners were allowed to return, and the Church flourished as it was flourishing in other parts of Japan. In the height of prosperity there were ten thousand believers in Yamaguchi.

The reasons for this remarkable prosperity were two. Buddhist priests were corrupt. They were attempting to take a hand in the government and paid no attention to the common people, who were



OSAKA CASTLE, BESIEGED AND TAKEN BY IVĒYASU IN THE PERSECUTION OF 1615.

tant, the permission reads: "They may found and erect a monastery and house in order to develop the law of Buddha." The Prince, it seems, could not have had a very clear idea of the new religion.

While Xavier was in Yamaguchi a civil war broke out. He says: "The town was on fire and overflowed with blood for the space of eight days." The missionaries' lives were in danger, but were saved by a Christian lady.

Xavier was in Japan only two years and a half. After he left, rival factions disputed the supremacy of the province, and a house which was ill-disposed to foreigners having gained ascendancy, the missionaries were driven out from Yamaguchi and the churches left to themselves. Two of these, with five hundred members, are

groaning under the horrors of long-continued civil wars. The Jesuits were gentle and self-denying, preaching and giving alms to the poor, so that they became popular among the masses.

But the chief reason was that the Christians had a "friend at court." Nobunaga, one of the grandest figures of Japanese history, about this time became head of the Mikado's army and virtual ruler of Japan. He was a friend of the Christians and it is said was even baptized, but if so, he was moved by policy rather than a nobler impulse. He hated the Buddhists and proposed to fight them with Christianity, and while he lived the Church prospered. At one time there were two hundred thousand believers in the whole country, many daimios and people of

high rank among them. The Jesuits were confident that Japan was converted to Romanism, and a deputation of Japanese was sent to Rome to lay this fair, new province at the Holy Father's feet. The embassy landed in Spain, and "their progress was a triumphal procession" to Rome.

But they were obliged to wait a year for a ship in some places, and when they returned to Japan seven years had elapsed and the condition of affairs was greatly changed. Nobunaga had been assassinated the year in which the embassy left Japan. His successor, Hideyoshi, at first appeared friendly, but in a few years changed his attitude and ordered all Jesuits out of the country, and, later, active persecution began. Iyēyasu, the great Shōgun, the Lawgiver who made Yedo (Tokyo) his capital, enacted stringent laws against Christianity. As the early Christians were persecuted under the rule of a wise Emperor like Marcus Aurelius, so were Japanese Christians terribly persecuted under the great Iyēyasu, who thought, perhaps not without reason, that the Jesuits were trying to interfere with the government. Thousands were banished to the Island of Sadō.

Iyēyasu's successors were still more severe. Thousands of Christians fled the country, thousands were beheaded, burned alive, crucified, and executed in every way that hatred and cruelty could devise. They made their last stand at Arima, in Kiushiu, in 1677. About forty thousand Christians gathered in the castle and there withstood a long siege, but in the end were obliged to surrender, and, as they

would not commit suicide by *harakiri*, were all put to death.

Never did a religion seem to be so completely exterminated. The terrible proclamation against Christianity still hung by the principal bridge of Tokyo for several years after our missionaries came to Japan. Nevertheless, among the mountains were many people who secretly held their faith for two centuries, until the country was opened to foreigners. The Romanists claim that fifty thousand people in the Island of Kiushiu thus preserved their faith, but they do not pretend that more than half that number entered their Church again. In Yamaguchi, the principal station on the main island, their faith seems to have been completely exterminated. Of the ten thousand believers, not one descendant remained.

One French Franciscan priest, a most earnest worker, is here now and claims sixty converts, including children.

The Romanists of Japan have a special dispensation from the Pope allowing them to labor half of the Sabbath-day, and attend to religious duties the other half—but, in spite of such concessions, Romanism does not receive the favor accorded to Protestantism. It had its day in Japan more than two centuries ago, but is not likely to see a revival. It is too like Buddhism, and the Japanese are too loyal to their Emperor to acknowledge any higher earthly power than he.

*Gertrude S. Bigelow.*

Authorities consulted: "Japan," by Rein. "The Church at Yamaguchi from 1550 to 1586," by Satow. "Xavier's Labors in Japan," by Towson. Local traditions.

## BEQUESTS FOR CHRISTIAN WORK, FROM JAPANESE GIRLS.

LITTLE MUROTSU KATSU was in her last illness, and I sent two dollars to buy some delicacies for her use. She died soon after, and the next time I saw her mother she put the money in my hand, saying that Katsu had said she had need of nothing more since she was going to her heavenly home, and after she was gone she wished me to take the money back to Osaka and given to the School-girls' Missionary Society, of which she had herself been a member. So I took it, and the girls were much touched by the offering from one whom they had known and loved.

Owakā Nūi lived in Sakai. At her death, in 1891, she left a legacy amounting to about sixty-five dollars in gold, to

be used for the Osaka school in any way the managers thought best. They decided to expend it in an addition to the school library. Nūi was in the school almost from its organization, and became a Christian there. She left on account of ill health, and none too soon, for symptoms of consumption soon set in. It was not till long after, however, that the disease proved fatal. For a time she had come frequently to see us, for she had to make regular visits to the hospital in Osaka.

Her family were all strict Buddhists, and had no sympathy with her Christian belief, and, deprived as she was of the inspiration of meeting with other Christians, her own faith became weak for a time. She

even refused to hear the pastor who went from Osaka to talk with her. But this was because she was discouraged and found it hard to believe. Later the joy of salvation was restored to her, and at the last she was at peace and died a happy death. It may have been as a kind of thank-

offering for this her restored faith, that she asked her mother to send the gift to the school after she was dead.

The money was her own to dispose of. It may have been her marriage portion, to which every girl is entitled.

*From the Teacher's Letter.*

## ATTACK UPON MISS MELTON OF MOSUL.

GREAT alarm was excited at the Mission House by a cablegram received from Constantinople, July 19, stating that Miss Melton had been wounded by Koords, in the mountains north of Mosul. Letters giving full particulars of the event have since been received. Mr. McDowell wrote from Amadia,\* Koordistan, in Turkey, June 19. His letter begins as follows :

I am sorry to have to write what will give the Board great concern. Miss Melton has been beaten by Koords. Her injuries might well have proved fatal, but we are thankful to say are not so serious as to endanger her life.

A few days after we reached Amadia, Miss Melton, in pursuance of the plan she had formed for her summer's work, took her tent and went to Daree, a village less than an hour away from this city. The people are friendly, and were glad to have her come. She expected to spend a week or two there, return to the house for a brief rest, and then go to another village.

Her tent was pitched on the roof of a house of the village. Pastor Zechariah, a man in whose bravery we had much confidence, was sent with her as protection and to help in her work. He slept only a few feet from her tent. Her servants, the owner of the house, his brother and their family, slept on a roof just below her. On other roofs, only a few feet away, were other families. Besides these, a man from Tiary slept with her servant, both of them having guns. . . .

### MISS MELTON'S LETTER.

AMADIA, TURKEY, June 19, 1893.

I cannot express the regret I feel in telling you of the events of the past week, and be assured that it is only the bearing they have upon the work of the Gospel that would induce me to do it.

Last summer, or a portion of it, Mr. McDowell and I spent in this region and were cordially received by the Christians. On reaching this place two weeks ago,

a cordial invitation came from Daree, a Syriac-speaking village, that I should come to their place. We had previously decided that, in company with Kasha (pastor) Zechariah and his sister, I should visit the non-Moslem villages around Amadia, such as we considered safe and expedient. Daree seemed one of the best of these. We talked over the matter of taking a guard. On the one hand seemed these reasons: the soldiers, such as they would give us from a place like this, are especially degraded men; the government does not wish to give them and so we are repeatedly refused; the villagers are unwilling to have soldiers around. On the other hand, if anything should happen the government could not say, "Why did you go without permission?" We decided not to ask for a soldier but to employ as servant one of the principal men of the village, one of the old Nestorian church but friendly to us. Having made such arrangements, on Friday, the 9th inst., we established ourselves in Daree.

My servant, Mar Yacob, thought night-watchmen wholly unnecessary (from past experience I know they are usually asleep), and he repeatedly assured me that he was up and looking after things every hour of the night. All was quiet till Wednesday, the 14th. No stranger had been in the village and no word had been heard to arouse suspicion. The people were becoming more friendly every day. On Wednesday evening I was taken with a slight chill and retired soon after sunset, not gathering the women for prayers as usual. When the fever came on I fell asleep. Some time in the night I was awakened by what I thought was some one hammering on the shackles on the mule's feet. I rose up and listened, but hearing some one walking in the direction of where my servant should be, concluded it was he and lay down with no suspicions. The fever had left me. The refreshing mountain air was blowing in upon me. The noise had ceased and I thought, "Surely

\* Five days north of Mosul.

this is a place where one will get rest and strength for a hard winter's work. How pleasant it is to be here," and immediately fell asleep, to be wakened, I know not how long after, by some one fumbling in the *hourj* (large leather pouch). Turning, I saw some one squatting by the *hourj*. Supposing it to be the girl, Baharee, I said, "Is that you, Baharee?" There was no reply, but she has a way of not answering when first spoken to, so I repeated the question. Then the figure rose up and I saw it was a man, but, from general appearance as I saw him in the dim light, I thought it was the servant, and I said, "Mar Yacob, what are you doing here, what do you want?" He started towards the bed. I cried out, "Mar Yacob, don't come here." He had a large walking-stick, such as are in common use here, and began striking at me. The blows were warded off by a frame I have over my bed for supporting a mosquito-net. At the first attack I began screaming and calling for Kasha. The man broke the frame from the bed, and with one of the sticks, one and a quarter inches square, with beveled corners, commenced beating me over the head. I was tangled in the net and helpless, but freed myself, and, I don't know how it was, but grabbing the stick I wrenched it from him with ease. He immediately took hold of me with his hands and it seemed to me he was Satan himself, and, with more than natural force, I loosened his grasp and held his hands so that he could do nothing. It was only for a moment, for, with an oath, he flung me across the tent. I then noticed another man whom I took to be Kasha. I ran to him saying, "O Kasha, help me;" but he put me aside and picked up the *hourj* and I knew it was not Kasha. In the meantime guns had been fired on the mountain above the village. The first man was picking up things to carry out and striking me at long range.

I went outside the tent where I found Baharee beating her head and wailing, "O, why have they poured ashes on our heads." Stunned and bewildered I replied, "You know I have never poured ashes on any man's head. Where is Kasha?" "O, when you first cried, he threw himself over the wall and fled, and Mar Yacob has fled, and the whole village has fled, and we are alone." I had before this felt terrified as if in some horrible nightmare, in which, if I could only hold on till some one could hear and come, I would be saved; but now

to know that I, with this girl, was left alone in the hands of these men gave me such a feeling of despair as I can never describe. Baharee began begging for mercy of the men, in Koordish. The first man, carrying out my bedding, stepped towards me and gave me a terrible stroke across the abdomen with the head of his cane. In doing this he slipped and fell off the roof, and then for some reason, we know not why, they went away. They seem to have taken only those things they had in hand at the time, viz.: a bed-quilt, a native lantern in box, a tin box of candles and an empty *hourj*. The contents of the tent had been carried outside. Why they did not take them is a mystery.

As soon as they had gone Baharee began beating her head and wailing, "O, you are killed! you are killed!" I looked and saw I was covered with blood and felt it running down from my head, and I thought, "what if I faint here alone with this girl and those men come back?" Shaking her by the arm I said, "Baharee, if I faint you are to let me lie and pour cold water on my head; get the water now." She picked up a jug that was at hand but wailed, "O, I can't, I can't pour it on you." "Yes, you can, you must." The doing of something definite seemed to give her more presence of mind and she called out, "Come back, the robbers have gone, they have killed Khanum, O, come back." The charm word "the robbers have gone" brought the household back. I tried to get some one to carry the word to Mr. McDowell, at Amadia, for I thought if the government could send soldiers after them at once, they might be able to capture the thieves. But no one would leave the village till morning light. I bound up my head in tannic acid, wrote a note to Mr. McDowell, and then, with the men in and around the tent with their guns, waited for the morning. As I looked around on the villagers and their guns, I felt there was not one among them but, if the robbers came back, would take to his heels.

Baharee says she was waked by some one choking her and telling her to keep still, and was so frightened she did so. Kasha says he was wakened by my cries and a gun was fired near his head; having no weapon with which to defend himself, he thought the best thing was to run. He jumped off the roof and hurt his knee. Meeting deacon Lazaar who asked "what shall we do?" he replied, "Save our-



selves," and that seemed to be the thought in everybody's mind ; and the Lord looked on and saved us all. "With a strong hand and with a stretched-out arm" did He save us, and more, He sustained us after He had saved.

In an incredibly short time after the messenger left, Mr. McDowell came. We examined things to find all the evidence possible, which was meager indeed, and then came to Amadia where Dr. Daniel (Nestorian) dressed my head more skillfully than I had been able to do it. The left arm and shoulder were badly bruised also, and I had sustained a heavy stroke on the right arm and abdomen, but I am glad to say they are all healing rapidly.

No doubt I shall be criticised by some good people. "Why were you in Daree?" I was in Daree for the same reason I am in Turkey. "Why were you alone?" Mr. McDowell could not leave his family and there was no other missionary to be with me. "Why were you so wholly unprotected?" I thought I was well protected. We considered Kasha Zechariah the very best substitute for an American in all our field, and I cannot tell you my surprise and disappointment at his desertion. "Why did you take anything of value to excite the Koords?" The only thing of value I had was the mule, and they evidently did not want her. In the tent, I had my bed and necessary bedding, a traveling table and chair ; one *hourj* containing a small amount of flour, rice, &c., and in another, rubber goods, a change of clothing, a few books, writing materials, and a small amount of medicine ; by my bed, a hand-bag containing toilet-case and small change for purchasing such things as the village afforded—milk, eggs, &c., also the lantern and candle boxes. Nothing of suspicious appearance and nothing but what was necessary for a moderate degree of comfort. "You ought to know the mountains by this time, that there is no safety in them." No one knows better than we. We keep our schools in Mosul with threats hanging over our heads. We run a risk in going from village to village. We were robbed one and a half hours from Mosul. We were attacked in Hassan. Thieves were about us in Dehi. There is not a safe place in the field, that we know of. If we do anything we must do it at a risk. If we are not to take risk we must quit the field. There seemed to be the least risk about this of anything I could do. Other criti-

cisms will suggest themselves to people at a distance. Those offered here are : I should have had a light in my tent ; I should not have spoken when I saw the man ; I should have crept out the back way and run. In the eyes of the villagers one of the worst features is that I did not have enough ingenuity to run.

We cannot tell you our sorrow and deep regret that this has been added to the already heavy burden laid upon our station in this region, and it will extend to Mosul. It really seems that, unless more sufficient protection can be secured than in the past, there will be a loud call for martyrs, and it may be this is the real need of the field, and that, after the sacrifice has been made, the mountains may be won for Christ. They are His and surely must return to Him. *Anna Melton.*

Mr. McDowell writes that, besides the two men who entered the tent, others were hiding in the rocks and fired their guns ; that the blows inflicted upon Miss Melton "might well have killed her," and that he was "amazed to see how she endured not only the injuries, but the shock to her nervous system." It is evident that, as he said, our missionaries were "not in a panic," for, four days after the occurrence, he had gone about his work in another village, the ladies not objecting to being left alone in Amadia.

Mr. McDowell lost no time in pressing full particulars of the case upon the attention of the governor of Amadia, and taking every step possible to secure the apprehension of the offenders ; but the more he investigated the more reasons he discovered for believing this attack was made by Amadia men, perhaps those in government circles. Local opinion in that part of the world holds that "Americans have no king," therefore no protection. The only way by which a different opinion can be introduced into Koordistan is through the government at Constantinople, and only the State Department at Washington can induce that arm to act. The Board of Foreign Missions promptly communicated the facts to Secretary Gresham.

Mr. McDowell closes his letter by saying : "We shall pray incessantly that you may be able to secure such action as will not only secure our safety for the summer, but will give us more freedom in our work." Many hearts here at home will join in this prayer and give thanks to God for sparing the life of our missionary.



## LETTERS FROM THE FRONT.

### JAPAN.

#### VOYAGE PAST AND WELCOME HOME.

MISS HESSER wrote from KANAZAWA, May 13, after her return from America :

Here it is over two months since I set foot on Japanese soil again, and no letter has gone to you yet. Mrs. Shaw and I did not delay in Yokohama, leaving March 7. I had taken cold on ship-board, and after a day's ride in the cold, drafty second class R. R. cars, when we stopped over night at M—— I could hardly breathe. Next morning the wind was blowing and the snow falling, and I did not dare go on to Kanazawa, for the snow was still so deep on the mountains that jinrikishas could not pass, and we would be obliged to ride at least fifteen miles in a basket. I had that experience eleven years ago and therefore knew how awful it was, so I telegraphed Mrs. Porter, and we went two hours more by rail and landed in Kyoto where we met with a warm welcome ; in her pleasant home and under her good care I was soon better.

Miss Shaw could not wait any longer, and, just as soon as the road was at all passable, she sent one of our English-speaking Japanese teachers to Kyoto to bring her mother on to Kanazawa. The doctor thought I ought to wait until the boat would come up the coast. It nearly broke my heart to see Mrs. Shaw start without me, but I knew it was best. The following Saturday Mr. Porter went to Tsuruga to preach, and Monday morning he telegraphed that a boat would leave that evening ; as I kept my baggage packed ready to start any moment, I took the eleven o'clock train for Tsuruga, reached there at six that evening, and went on board at once. It was a calm night and there was very little motion, but the small cabin was crowded with Japanese men who smoked and drank, which made the air bad, and I was sea-sick all night. We anchored at five next morning about a mile from shore at Kaneiwa, and were taken to land in small flat boats. The sailors were very kind and lifted me in.

When we were yet a quarter of a mile away, I raised my eyes and looked towards the land where I saw a little group of women or girls standing. It

was raining and I put up my hand to adjust my umbrella, when those on shore began to dance up and down and call me by name and wave their long sleeves, and I knew they were some of our dear girls. When I put my foot on land, eager hands were stretched out to welcome and help me, each one anxious to carry the biggest load. As Mrs. Naylor was not well, and my telegram had not reached them in time to send the other foreigners word, none of them had come to meet me. We went to a Japanese hotel and rested a little and I tidied up a bit, and then we started for Kanazawa, a ride of five miles. All along the road we continued to meet the girls, till, when we reached the school, there were about twenty-five.

Mrs. Naylor, Miss Shaw and her mother gave me a warm, loving welcome, and I assure you I was glad to be at home once more.

#### THE GIRLS' SCHOOL.

The house is so nice and comfortable and convenient, it is a constant joy to work in it. It is all new to me, as you know it was built after I left for America. Mrs. Naylor and Miss Shaw have done noble work in every way : graduated a large class last June and a class of five young women in the Bible training-class in February, 1893, besides starting a charity school which is taught by some of the training-class pupils and has at present thirty children enrolled, all of whom attend regularly. We shall have a class of eight girls to graduate in June. Many would love to send their daughters to our school, but they are too poor to do so. The terrible earthquake has brought much poverty and nearly all the people are poor ; it is only the few who are rich, so it is hard for them to pay even the little tuition required. At the last mission meeting, held in Kobe, April 15-18, we requested the Mission to ask the Board to grant us five scholarships at thirty dollars apiece. We hope to start an industrial department, in which case the girls can help defray their expenses. They will do embroidery and other fancy work, and I should not wonder if our friends would be requested to buy some of the pretty things

if we can arrange to have them sent to America. But first we must have the scholarships.

Three weeks from the day I reached here, Mrs. Naylor left on her way to America. I went with her as far as Kobe, where we both attended mission meeting.

#### MOTHERS AS VISITORS.

If the Master gives us strength, Miss Shaw and I will do the best we can not to let any department of our work suffer. It is so nice to have a mother in the home, and we shall keep her just as long as we possibly can. I hope other mothers will go to visit their daughters on mission fields and gladden their homes and be a help and comfort to them as ours is to us.

MRS. PORTER wrote from KYOTO :

Our mission meeting was at a hotel this year. It is such a tax upon the strength of the ladies of any one of our stations to entertain, that really they are not able for it. All report a delightful meeting.

I wish I could tell you how very encouraging our dispensary work is growing, and how much good it seems to be doing; but this all takes so long, and to-day time forbids. How little, it must seem to you, is being done by the missionaries, and sometimes we feel it so. But I rode through a crowd at a heathen festival at a temple, last week, and saw the horrible images that thousands were worshiping, these worshipers inflamed with wine; hundreds of men, women, and children following all sorts of jugglers, wrestlers, dancing-girls; men carrying immense plaster images of cows, foxes, horses, etc.; the old women stopping to clap their hands and worship these hideous things; and as I saw, I thought one person rescued from such superstition is worth coming to Japan for. This letter does not go because it contains anything worth sending, but only to let you know God's love and blessing are still with us, and life goes well.

MISS SMITH wrote from SAPPORO several months ago :

We are trying to build a church in Sapporo

Last year the Mission complied with my request and asked the Board for one thousand dollars towards it, but it was not granted. The request has again been sent and I am anxiously awaiting the result. The church people are pledged for all they can give towards the building. One member has pledged two dollars a month for a year, and I know that *all he has is his board and three dollars a month*. The membership though quite large is all of the middle and a poorer class; shop-keepers, bakers, photographers, government officers with salaries from \$15 to \$20 a month and large families to support. When I speak of shops and bakeries your

mind turns at once to Broadway, perhaps, but what a contrast! We have broad ways to be sure, the place is noted for having the finest streets in Japan, but that is all. The shops are merest toys compared with yours, and just now it is hide-and-seek to find them the snow being quite up to the roofs with only alley-ways from the main street to the doors.

#### INDUSTRIOUS GIRLS.

The school-girls are helping build the church. I rarely see them without their knitting. They are knitting morning, noon, and evening; knitting to and from dinner, to and from classes, while studying their lessons; and still manage to recite well, for they know that if they do not they will be obliged to stop knitting. But it is slow work and poor pay. Eight cents for a pair of mittens and twenty cents for a pair of long stockings that could not be done in less than two weeks, for they must attend to their rooms, washing, mending, and take their turns at housekeeping, for the school keeps but one servant.

Your prayers are not unanswered, that even transient students might be benefited while with us. One who has been in school but a short time and objected to the study of the Bible, her parents being Buddhists who would have nothing to do with the subject of Christianity, was taken ill. After she returned home, her parents said, she would talk of nothing but her teachers and what they had taught her and she died praying to her teachers' God. Another married (only 15) turned back at the door and with tears in her eyes whispered, "Teacher pray for me, I will pray." Such cases are not infrequent.

#### SIAM.

##### RUMORS OF WAR.

MRS. J. B. DUNLAP wrote from BANGKOK, May 10 :

There has been considerable excitement here due to the invasion which the French are making. They claim a large part of the country which adjoins Anam, the French Protectorate. French troops are already in possession of two forts in the disputed territory. The Siamese have been making all possible preparations for resisting; but fighting has not begun, and now there seems to be such quiet we are hoping there will be no war.

#### A CHILDREN'S SCHOOL.

I have a small but growing school, here, in my home. I thought I should not be satisfied with less than 25 pupils, but already with 13 I find it busy work. They are all young children, and each one is a class requiring patient attention. As industrial work is an important feature, I must give some time to preparation and planning of materials to use.

The mothers are anxious that their little girls should learn to sew and do fancy work, and they are not one whit behind the little folks at home. Some of them who came in at the first, three months ago, are now sewing neatly and are very skilful in crocheting.

But if these little ones have been taught even to read at home, it is very difficult for them to gain any meaning from what they read; they do not seem to have the first idea of understanding, at least are very slow in expressing an idea. But I find this school most interesting. Without one exception, all these children are from heathen families, and I do not think one of them ever heard of Jesus before coming here. Now they love to sing our favorite Sunday-school hymns, which are translated into Siamese, and I am gradually trying to make them familiar with the simple story of Christ.

MISS LIZZIE EAKIN wrote from BANGKOK, May 20 :

The High School opened last Wednesday, after a two months' vacation. We have ten new pupils, some having come from the French Catholic College. No doubt you have already heard of the trouble between the French and the Siamese, and that it may result in war. It has turned the Siamese against the French Catholics.

#### CARING FOR THE SICK.

At present we have no mission physician in Bangkok. The two physicians that we can call on are rushed from morning till night. They are always willing, however, to help when they can, and are very kind to us in this way. The people are beginning to want our doctors and our medicines. I went one day to see some women who were coming to my Bible class. I found one in quite a critical condition. I sent to one of the physicians asking if he could come quickly, but he could not come. I could not see the woman die, so did the best I could, and with God's help she got well. Since that I have more sick to care for than I can attend to. I have taken this plan with my work on the other side of the river at Ban Mai. If those who want medicine will meet me Sabbath morning at the place where we hold service, I will have the medicine for them. Sometimes it seems quite like a dispensary, but in this way many come and hear the Gospel.

29th.—This is the way some of my letter writing has to be put off. This last week I have been helping to take care of an old Christian lady. She had but a son to care for her and he had to teach in the school. She had consumption and toward the last needed constant care. I never saw one more patient, even when she was suffering most severely. One day I asked her if she did not long to be released. She replied, "It is God's will." I was with her

when she died. I saw her lips moving, and stooped down to hear. I just caught these words, spoken in a loud whisper, "My Saviour." I learned to love her as I took care of her, and we can truly say of her, "Faithful unto death."

#### AFRICA.

##### DISCRIMINATION AGAINST THE SEX.

MRS. DE HEER wrote from BENITO :

Our one great aim is to teach as many as possible to read the Word of God in their own tongue. We have about forty boys and girls. The length of their stay is very uncertain; the boys can remain usually as long as they wish, but the poor girls who are betrothed at a very early age must leave whenever their owners so decide. The most of them have such a strong desire for education that it is only a pleasure to teach them, and in most cases there is no limit to their perseverance.

The food of our boarding-pupils consists of cassava and fish, with occasionally plantains; but the first two form the staple, and of these they never tire from birth to death. Their drink is cold water, except when Christian nations furnish them with something stronger. When the headman of a town becomes possessor of a barrel of rum, there will be constant drinking, dancing, drumming, and fighting until it is exhausted; then the poor women are expected to go to work and fill the same barrel with palm oil, which must be returned to the trader before any more "trust" can be expected.

#### "CIVILIZERS."

The clothing of our school children consists of an undergarment and dress, or a cotton shirt and pants, as the case may require; but these garments must be provided and cared for by the missionary teacher, adding greatly to her work, unless, as is sometimes the case, good friends at home are thoughtful enough to prepare boxes of clothing for the little ones, and so become missionaries without leaving the dear home land. If you know of any one thus minded, you will be able to suggest a channel for their efforts; "Mother Hubbard" dresses are the surest fit, and the most comfortable for our little tots ranging between the ages of thirteen and six. Dresses and shirts we call civilizers, and children are apt to behave better when decently clothed.

#### AN ENGLISH SCHOLAR.

In your letter you speak of Makendenge. He is one of our faithful workers, settled at a station some thirty miles from Benito. He is a very original character, and a man who has a good influence. He has a fairly good education and some knowledge of the English language, enough to make him a

valuable assistant in the work of translation. But, like all who attempt a foreign tongue, he makes some ludicrous blunders, as when he wrote a list of articles which he needed and added at the close, "This is my memorial." Another time, when after much difficulty he had procured a pair of spectacles, he said exultantly, "These glasses make me good-looking," meaning that they greatly assisted his sight. Formerly, when our pupils had completed what we had translated into the Benga, we taught them some English, especially if they seemed promising; now it must be German or French, as the country has been taken possession of by these nations.

### CHINA.

MRS. L. J. DAVIES, who went out a year ago, wrote from CHINANFU, April 10 :

Your letter came quickly, being only seven weeks on the journey to this "proud capital of Shantung." We are here, safe and well, and glad to be beginning the work God has asked us to do. We have found our home in China, and in that and from that we long to show forth Christ. At present we are wrestling with hard characters, very black ones indeed, not our own which are somewhat bad, nor those of the people around us. We strive to adjust them to circumstances, but they hold their own fairly, and we do well to conquer a few a day. Within a few years they may all have succumbed. It is pleasant to have you remember the wives of missionaries as well as the real missionaries whom you send out. We certainly appreciate your interest and shall try to deserve it.

MRS. GROVES wrote from TUNGCHOW, May 11 :

Here in school we do not have such interesting things to tell as those who itinerate, for the things which happen to-day will happen to-morrow and next day. It is like teaching at home—intensely interesting and varied for those whose hearts are in it, but so little that one can *tell*. My arithmetic class is struggling with fractions, my new class in singing learn but slowly, my pupil on the organ is learning rapidly. He has had but a year's instruction and one hour a day to practise. Now he can play many church tunes.

### TAKING HER TURN.

I have lately attempted to help Mrs. Hayes and Mrs. Ritchie lead morning prayers for the Chinese women on the compound. I take only two mornings every other week until my Chinese comes easier than it does now. We ask questions on the reading of the previous morning, read a few verses and explain them, and have prayer. There are seven women; only two can read. It is hard to explain so that they can remember even the outline the next morn-

ing. Poor women! from their childhood they have never memorized or even learned to give their entire attention.

Miss Snodgrass arrived January 1, and was with us for about two months. She is now staying with Miss Barton of the Southern Baptist Mission, who was alone and in very poor health, principally because she was so lonesome. So we think it a very happy arrangement for Miss Snodgrass to be with her for several months. She is spending all her time on the language, in order to be able to open the girls' school.

MRS. RITCHIE also wrote from TUNGCHOW, May 29 :

I have just come in from the small boys' prayer-meeting, which I lead every week. I enjoy it very much. The large boys go to the church, but the little fellows who get sleepy over a long discourse stay at home, and we have a little meeting all to ourselves. We sing and talk and pray in a very simple way, which I am sure the children enjoy much more than prayer-meeting at the church.

### SUMMER PROSPECTS.

We are again nearing vacation. It is so cool we have not yet worn a thin dress. Still, the roses are beautifully out in bloom, filling the whole place with fragrance. We had such an extremely cold winter that things have not gotten warmed up yet. The wheat is splendid. In Pingtu, where the people had to live on leaves last winter, there is a fine crop of everything, and their hearts are greatly gladdened. We are so glad to have Miss Snodgrass with us.

### SYRIA.

MRS. DALE wrote from BEIRÚT :

We are paralyzed and overwhelmed by the awful calamity that has happened so near us, the sinking of the British ship "Victoria," with the Admiral and 359 officers and men. You will read the details elsewhere, and of the matchless bravery and courage which has thrilled every heart. It was Christian courage too; the brave chaplain went down speaking words of heavenly cheer. The chaplains in this fleet are terribly in earnest fellows, alive to the individual personal work and doing it so faithfully. We had had the fleet here five days, and it all seems like a personal loss. Mr. Mackie's\* text at a memorial service was, "How are the mighty fallen, and the weapons of war perished." That mighty armament, truly invincible in our eyes, was as naught and vanity in God's sight. All but three of the little mid-dies were drowned. It was a holiday, and they were most of them asleep and dazed by the sudden awakening. We can think of nothing else.

\* Rev. G. M. Mackie, Scotch Pastor of the Anglo-American Church.

# ❖ HOME DEPARTMENT ❖

## PROGRAMME FOR OCTOBER MEETING.

### HYMN.

“We praise thee, O God.”

SCRIPTURE READING IN CONCERT.—Psl. 67 and Dan. 12 : 3.

### PRAYER.

Thanksgiving for the Communion of Saints and prayer for the Holy Spirit.

### HYMN.

“The Light of the World.”

WATCH-WORD of the meeting, *Faithful.*

### ROLL-CALL.

Each one answer to her name by giving a text of Scripture with the watch-word in it, and also say how many she has invited to the meeting.

BUSINESS.—Minutes of last meeting, Treasurer’s Report, collection, new business.

### HYMN.

“He that goeth forth with weeping.”

TOPIC.—PERSIA. (With map.)

Have 25 general questions *prepared, numbered, and distributed* upon climate, occupations, language, religions, the answers to be given verbally, briefly, and in conversational manner by one person. The questions may be suggested by the little books of questions on the missionary countries, which are to be obtained at head-quarters of the different Boards. Make Persia near to you from Bible characters—Esther, Daniel, Ezra, Nehemiah, and Cyrus. Identify the latter with Xerxes.

BRIEF PAPER on architecture and poetry of Persia.

Some one at the map answer, *Who* are our missionaries in Persia? *Where* are they?

READ letter from Persia.

SENTENCE PRAYERS for our missionaries in Persia.

POEM.—“A Voice in the Twilight,” Mrs. Herrick Johnson.

REVIEW of Persia Missions.

SINGING.—“Bringing in the Sheaves.” Benediction of S. C. E.

*Aux. Soc. of Fergus Falls, Minn.  
By Martha B. Pollock.*

## “A LITTLE CHILD SHALL LEAD THEM.”

“WHAT shall I do for next Band meeting?” queried Miss Nelson as members of the Newton Auxiliary gathered about the stove at the close of monthly meeting. “There is no country assigned for study in January, and I don’t know just how to interest the children. I do wish some one else would take them.”

This same Band, The Star of Hope, was a fruitful source of anxiety rather than hope to the earnest lady who had charge of it. The church in Newton was small, the missionary society was smaller, and the number of ladies able or willing to take charge of the Band, smallest. And thus it came to pass that, each year,

Miss Nelson asked to be relieved, and, because no one was ready to take her place, went on again in the face of what seemed to her slight success. At the close of the last year she had protested, “I think it is time for some one else to fail awhile.” But no one agreed with her, and she continued in charge, saying, “Well, we must not despise the day of small things.”

One thought often comes to me concerning such cases. The Master’s standard is not always ours, and what we call failure He may reward with “Well done.” Miss Nelson’s steady effort for the “Star of Hope” recalls to my mind the “Feed my lambs” in our Lord’s charge to Peter.

"What is the difficulty?" asked a brisk little woman, a visitor from another State.

"I do not know what to do for them next," was the reply, in a tone of discouragement.

"Don't do anything; let *them* do it. No, not quite that, for the leader must *do* all the time; but did you ever try an exercise in missionary geography?"

"No!" said Miss Nelson. "But is it different from other geography? How would you go about it?"

"Only different in this," said Mrs. Taylor, the visitor. "We study the countries where we have Missions, and, in a Band like yours, where there are a number of small children, only a few particulars. Let one child tell where the country is; another, the cities in that country where we have Mission stations; another, the names of the missionaries; another, the religion—whether Roman Catholic, Mohammedan, or idol worship—taking up the countries in the order given in our magazine. Older children might take, each, a country."

"How would you secure their preparation?"

"I would write on a slip of paper for each child the question or questions I wished that child to answer, and tell them all to ask some one at home to help them find the answers."

"Would you give the slips out a month in advance?"

"No! Many would be lost. I would give them out only a few days, not more than a week, before the meeting."

"Many of the mothers do not care enough to take the trouble to teach their children such things."

"I know, and the pity of it! But make the children *want* to know the answers and they will keep asking until they obtain, from some one."

"That might make the children a nuisance."

"I think not. Sow beside all waters. The seed designed for a child's heart may find lodgment in one of maturer years. We can leave that to the Lord of the harvest. A child's persistent inquiry as to the whereabouts of Wei Hien reached the ears of a lady, who finally asked 'Why she wanted to know.'

"Cause that is where Mrs. Annie Laughlin died and left her little bit of a baby. Mrs. Holmes told us about it and wanted us to find out where it is. Tom was reading a paper-backed book, so he didn't pay

much 'tention, but he said it wasn't in Ohio anyway. Papa didn't know and hadn't time to hunt; he was smoking. Mamma was embroidering baby's dress and she couldn't stop; and Uncle Dick said, "No use to bother babies' heads with such things." But I'm not a baby and I want to know.'

"The lady herself did not know, but, recognizing Mrs. Holmes' name as that of the Mission Band leader, suspected the state of the case, and, appreciating the frivolousness of the objections with which the others had put off the child, she checked the half-amused reply that was on her own lips and answered brightly: 'Well, Bessie, I ought to know, but I don't. You and I will find out though. I'll help you this evening.' She might have asked the pastor's wife outright, or the Secretary of the Auxiliary, as to the location of Wei Hien; but as she paid her dollar a year when called upon, and would have replied, 'Why, yes, I'm interested in missions,' if any one had questioned her on the subject (though she neither took a missionary magazine nor attended the meetings of the society), she felt a little ashamed to obtain her information in that way. So, after a little prudent consideration, she applied to the pastor's wife for loan of *Woman's Work for Woman* for a year. Mrs. Reed opened her lips to ask which year she wanted or what she was looking for; but, being a wise woman, contented herself with placing her files, and "Historical Sketches" besides, at the disposal of her caller, shrewdly remarking to herself, 'She will find more than she is looking for if she examines those carefully.' Choosing one of the later years quite at haphazard, Miss Butler took the magazines and Sketches and went home to continue her work, because, as she afterward said, she 'didn't like to have the minister's wife see how long it took her.' If she could have known that Mrs. Reed went about her duties that afternoon with a prayer in her heart that this research might add another worker to their small society she would have wondered.

"So Miss Butler went to work; but, because she did not know where to begin, she opened the number on top of the pile. It was that for December, and she looked it through without finding the name she sought. Here and there, however, a paragraph met her eye that she carefully read before the little magazine was laid aside. Then the November number was gone

over, then the one for October, then September, and by that time she discovered what she hadn't observed before, that there was a special country assigned to each month."

"Then, of course, she turned to China at once," remarked Miss Nelson.

"Remember, she did not know that Wei Hien was in China. She only knew it was *somewhere*. So she patiently plodded on through number after number, laying up in her mental storehouse here an incident, a touching description there, an earnest appeal in another place, until at last, February, China, and Wei Hien all came together. Then Miss Butler was ready to take the map of Asia and show the child where China is, where Wei Hien is situated, and how far it is from any other place where American people were then to be found. Bessie was satisfied and ready for Band meeting. But Miss Butler had discovered how little she knew about missionaries or mission fields, and how little she was doing to help onward

the Lord's work, either at home or abroad, and from that date the Newton Auxiliary had reason to be thankful for another earnest worker as one of the results of Mrs. Holmes' missionary geography."

"But I am not a Mrs. Holmes," pleaded Miss Nelson, "though I would be willing to work a long time if I could be the instrument in such a transformation."

"We cannot tell in what shape the reward will come, but we know that it is sure, for we have the promise, 'He that goeth forth, bearing precious seed, shall doubtless come again, bringing his sheaves with him,'" responded Mrs. Taylor; adding, as they rose to go, "the photographer's sensitive plate, after the impression has been made and fixed, may lie long in the dark unused, but he can bring out the picture at any time by exposing it to the light. Perhaps, among those little ones who now seem so unimpressible, may be a future messenger of the cross, who will date his first interest in the heathen to lessons you taught him in the Band."

M. M. M.

#### MEN FOR MISSIONS.

AND now that for which the millennium waits is to be hastened by the faithful discharge of one other duty, not in place of, but in addition to, all that woman has ever voluntarily assumed or graciously accepted. Her watch-word for the last two decades, "Woman's Work for Woman," has touched a sympathetic chord in every breast; its spirit has sent women into the kraals of Africa, the zenanas of India, the loneliness of sea-girt islands, the squalor of city slums, the unsavory cabins of the Freedwomen, and the filthy tepees of the Indians. In admiration of such service the world has in a great measure lost sight of the fact that men and women live together in this world in such relations and under such conditions that it is impossible for either to long maintain, or even to reach, a higher plane than the other. It was evidently not so intended in the divine economy. Will two-thirds of the citizenship of the heavenly country be composed of women? Are they to be the only ones who, having "turned many to righteousness, shall shine as the stars for ever and ever?" Among men, have only Christian ministers and missionaries any active duty in spreading the Gospel? Are Christian missions a plaything for women and children, and

must men find some worthier object for their sympathy and their gifts? How to awaken intelligent, sympathetic interest in missions, in the mind of the average man, is the question that more than any other connected with missions presses for an answer.

Pending the solution of this difficult problem, a few suggestions may awaken thought.

First. The time to form the character of the man is when he is a boy. . . .

Second. This broadened interest can never be awakened by women's meetings alone. An hour ably occupied in local or State Conference (or Presbytery) may be further-reaching in its influence than a day's meeting of women. . . .

Third. If we desire to awaken interest in men we shall find the missionary prayer-meeting helpful. Help, but do not supplant, the brethren. By no means permit the meeting to be merely a repetition of even the best things of the women's meeting. Give the men a chance. Most pastors will be glad of a wise member of the Ladies' Society to help plan the programmes of the monthly missionary prayer-meeting.

Whoever succeeds in winning husband or father, brother or son, to share her interest in missions, may feel that a valuable



factor has been secured. When Christian men and women, when old and young are all enabled to see that the fulfilment of our Saviour's last command, resting alike upon

all, is both duty and privilege, then will "Our eyes have seen the glory of the coming of the Lord."—*By Mrs. Flora Regal.*—In "Words and Work." (Congl. Ch.)

### CONFERENCE OF WOMEN'S MISSIONARY SOCIETIES.

TO BE HELD IN CHICAGO, SEPTEMBER 29, 30. TO PRECEDE THE WOMAN'S CONGRESS OF MISSIONS, OCTOBER 2-4.

THE CHAIRMAN of the World's Committee of Women's Missionary Societies, Miss Abbie B. Child, of Boston, has issued a circular regarding this Conference. She says :

May we ask your co-operation as follows: Will you send me by September 1 the list of delegates from your society, with their addresses, the names of six ladies who may be relied upon to take part in devotional exercises and in discussions, whether delegates or not; the name of the lady who will give your report, and names of the missionaries of your society who expect to be present. The reports could be of reasonable length with a view to printing them afterward, but an abstract should be prepared to be read which should certainly come within the three minutes allotted.

Will you kindly see that the Conference is thoroughly advertised in your denominational papers and in the periodical issued by your society.

The success of the Conference will depend largely on the number and kind of delegates present, and we would most earnestly urge that utmost pains be taken to secure attendance of the full number—two from the executive officers and one delegate for every hundred auxiliary or local church societies.

The following programme is submitted. Some names will be added later.

FRIDAY, SEPTEMBER 29, 10 A.M.

Mrs. Judson Smith of the Congregational Board in the Chair.

1. Devotional exercises.

2. Ten three-minute reports from societies.
3. Paper, Evangelistic Work in the Foreign Field, by Miss Sparks, Methodist Board.
4. Discussion.
5. Paper on Medical Work, by Mrs. Isabella Bird Bishop, from England.
6. Discussion.

2 P.M. SESSION FOR HOME MISSIONS.

Mrs. Darwin R. James, of the Presbyterian Executive Committee, in the Chair.

1. Ten three-minute reports.
2. (Methodist) Paper:—Best plan for enlisting women in the churches.
3. (Congregational) Paper:—How combine Educational, Missionary and Industrial training?
4. (Baptist) Paper:—Scriptural basis in giving.
5. (Reformed) Paper:—Relation that America's Home Missionary Work bears to the world.

SATURDAY, SEPTEMBER 30, 10 A.M.

Mrs. A. J. Howe, of the Western Baptist Board, in the Chair.

1. Devotional exercises.
2. Ten three-minute reports from societies.
3. Paper:—Work for Foreign Missions among Young People, by Mrs. N. M. Waterbury, Secretary of Woman's Baptist Board of Missions.
4. Discussion.
5. General Discussion of methods, as to conducting meetings, raising money, missionary literature, securing missionaries, their preparation.

2 P.M.

Mrs. J. R. Hitt of Evanston, Ill., in the Chair.

1. Ten three-minute reports from societies.
2. Paper:—Educational Work in the Foreign Field, by Miss M. Ella McGuire, Japan.
3. Discussion.
4. Question Box.

### SINCE LAST MONTH.

#### ARRIVALS.

July 9.—At New York, Rev. Geo. A. Ford of the Syria Mission. Address, 1326 Adams St., Chicago.  
June 13.—At Vancouver, Rev. J. M. Leonard and family from Toyama, Japan. Address, Findlay, O.

#### DEPARTURES.

July.—From Appleton, Wis. Rev. and Mrs. C. D. Campbell to Zitacuaro, Mexico.

July.—From Ontario, Can. Rev. and Mrs. James A. Dodds to Zacatecas, Mexico.

July 31.—From New York, Rev. E. M. Haymaker and family returning to Guatemala.

Rev. and Mrs. W. F. Gates to join the Mission in Guatemala.

August 1.—From San Francisco, Dr. Mary H. Fulton, returning to Canton, China, accompanied by her mother nearly seventy years of age.

Miss Kate Fleeson, returning to the Laos Mission.

Miss Margaret Wilson to join the Laos Mission, at Lakawn.

Miss Annie M. Ricketts to join the Siam Mission, at Petchaburee.

August 1.—From New York, Miss Laura Chamberlain, to join the Brazil Mission with which her parents have long been identified.

#### DEATH.

June 18.—At Canton, China, Mrs. E. P. Thwing, of Brooklyn, N. Y. after long illness from typhoid fever and five weeks after the death of her husband.

## BOOKS RECEIVED.

*Missionary Exercises, No. 3.* Arranged by the Woman's Foreign Missionary Society, Phila. (Presbyterian Board of Publication, Phila.) Paper covers. Price, 30 cents.

This collection has long been promised and will receive a warm welcome. The Exercises fill nearly 200 pp. and are presented with much variety of form and tone and aim. Some are instructive, some are "taking;" some are prose, others verse; there are Responsive Bible Readings for the older ones, Dialogues for children, Recitations and Hymns, Hints and Games, Suggestions for Costumes, and a list of volumes for the Missionary Library. Those

who have arranged these pages have done a time-saving and hint-provoking service which no one will appreciate more than the hard-worked Band Leader.

*Mrs. Amanda Smith's Own Story.* (Meyer and Brother, Chicago.) Price, \$1.50.

This is the autobiography of a well-known colored Evangelist who was born in slavery and never went to school but three months. Mrs. Smith was eight years with Bishop Taylor's mission in West Africa. The book contains an interesting Introduction by Bishop Thoburn, of India.

## To the Auxiliaries.

[For address of each head-quarters and lists of officers see third page of cover.]

## From Philadelphia.

Send all letters to 1334 Chestnut Street.

MONTHLY prayer-meetings will be resumed Tuesday, Sept. 19, at 12 M., in the Assembly Room. A cordial invitation is extended to all who may be in or near the city, so that with one accord we may plead for guidance and blessing upon the important work that is committed to us.

*Band Leaders! Attention!*

A number of Bands are sending in funds for the *Chinese Home*, and as more than enough to cover that expense was sent in by Apr. 20th, as previously announced, that fund is closed. Money that is now sent for that purpose is placed in the *Mosul* fund, the children's work for this year. The current number of *Children's Work for Children* contains a specially interesting article on that new station, and one or two back numbers give interesting information on the subject.

*Soup Plates*, a leaflet, 6 cts. per dozen, 30 cts. per hundred, is a quaint reminder of the importance of fidelity to pledges and loyal support of the work of our own church.

## From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

WE wish that all our auxiliary societies could have a taste of the good things coming to us this summer, missionaries and friends from all parts of our own country as well as some from abroad, who are visiting the World's Fair, but who come here on Fridays, as one said, "to get in touch with heaven," the other days they were "in touch with the wide world."

TWO or three items we must give to our own societies for thought. Rev. Mr. Leonard, from Japan, spoke first of the full meetings, and was glad to see there was no diminution in numbers, and then he emphasized the need of personal mention in prayer. When alone in a station the knowledge that they were being prayed for by name sustained them wonderfully.

*Dr. Marshall* in one of his talks told of his visit to the mosque in Damascus, which is said to have been the temple where Ben Hadad worshiped; there high up on an arch he saw the quotation from Psalm 145: 13, put there centuries ago when the temple was changed to a Christian church, they had inserted the name of Christ. "And thy dominion, oh Christ, endureth throughout all generations." This prophecy had been allowed to remain by those now in control.

WE bade good-by and God-speed the last week in July to Miss Fleeson, returning to Laoland. Miss Ricketts, going to Siam, and Miss Margaret Wilson, whose father is in Lakawn and whose mother was connected with our Board, accompanied her, being sent out under the Phila. Society.

LET all our friends who come to the great Exposition draw aside for an hour on Fridays and come to our meetings. We know none will be sorry. Our building is southeast corner Randolph and Dearborn Streets, entrance 69 and 71 Dearborn.

## From New York.

WILL all who may be sending boxes or goods to missionaries in Syria mark all printed matter *via Marseilles*.

Books or papers sent with Christmas presents delay a box indefinitely.

Boxes for Christmas of this year for China, Japan, Persia, and India have been sent. Societies wishing to send gifts for schools in these countries for Christmas '94, are requested to send to Miss A. L. Denny for a list of articles most needed and acceptable.

## From San Francisco.

Occidental Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

HOW we wish you might all have been at the laying of the corner-stone of our new Home. It was a bright sunny day in July—many friends were there, many officers of the Board, our missionaries, the Chinese and Japanese

girls; but we missed our President, Mrs. Browne, and also our General Secretary, Mrs. Kelley, who is Chairman of the Building Committee. We have thought of and prayed for this Home so long that we can hardly realize that it will be finished in one or two months.

Already the Lord has shown us some new ways in which we can use this building for Him. We are planning to hold a Congress of Missions during our midwinter Fair. What better place could we have than in our Mission Home, surrounded by our Chinese girls? Let all who are interested pray that these meetings next winter may be the means of winning many to this world-wide work for Jesus.

A reception was given to our President, Mrs. P. D. Browne, at the Home, soon after her return from the East. She brought back much of the enthusiasm of the meetings which she had attended, and was able to tell us many things to help us.

## From Northern New York.

THE news of the death of Mrs. Harriet M. House will have brought sincere regret to all connected with the Society of Northern N. Y.; especially to those who were intimately associated with her during the years she served so efficiently as its honored President.

We shall greatly miss this devoted servant of the Master from our gatherings, where her voice was so often heard pleading for the millions in darkness, and urging us to larger things for Him, and for the work so dear to her. Such a life does not cease, but still goes on, and Mrs. House's life of self-sacrifice will continue to bear fruit, not alone here at home, but in the lives of many of Siam's daughters, who shall be won to Christ in the Wang Lang school.

WE have received an account of a most interesting preaching tour taken by Mr. Eakin and Mr. E. P. Dunlap through four provinces of Siam. Mr. Dunlap writes that he has never seen such close attention to the preaching of the Word. In one city they sold 600 copies of Scriptures and tracts, and in another market town, in a province in which this was the first tour taken by the missionaries, they sold the first day 200 books.

Auxiliaries contributing to this work are to be congratulated that they are permitted to have a share in such blessed results.

THE latter part of next month the fall meeting for stimulating missionary interest will be held in the First Church, Troy, N. Y. Please remember this meeting in the monthly gatherings for prayer, asking that it may result in great good to the cause of Christ at home and on our mission fields.

## Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from July 1, 1893.

### [PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Brown Mem'l (self-denial, 3.50), 117.91; 2d Ch., 20.55; Willing Hearts, 9.94; Hagerstown, Mrs. H. McN. Annan's Children, 1, 149.40

BUTLER.—Concord, 2; Grove City, 13.25; Muddy Creek, 4.25; Morning Star Bd., 2; North Liberty, 50 cts.; Scrub Grass, 5.75; W. Sunbury, 1.75; Zelenopole, 8.62. S.S., 10; Special Gift, 2; Col. by Mrs. W. E. Knox, 30.66, 80.78

CARLISLE.—Carlisle, 2d, 24; Carlisle, Biddle Mem'l, Little Helpers, 15; Chambersburg, Falling Sp., Y.L.B., 20; Dillsburg, 10; Harrisburg, Market Sq., 102, S.S., Sen. Dep't, 40.51, Chinese Dep't, 25, Legacy, Mrs. Jane A. Johnson, 95; Mercersburg, 6; Shermansdale, 8; Steelton, 1.30, 346.81

CHILICOTHE.—Bloomington, 14; Chilicothe, 1st, 18.60, Inf. Cl., 1; Chillicothe, 3d, 7.50; Sunbeam Bd., 19.35; Concord, 8.75; Greenfield, 31.64; Snowflakes, 5.70; Hillsboro, 25; Kingston, 5; Marshall, 3; North Fork, 5.40; Pisgah, 7; Union, 1.20; Washington C.H., 4.50; Wilkesville, 6; Wilmington, 6.21, 169.85

CINCINNATI.—Avondale, 72.32; Cincinnati, 3d, 30. S.S., 20; 4th, 7; 7th, 22.60; Mohawk, 4; Mt. Auburn, 77.25; North, Workers, 11.50; Walnut Hills, Humphrey Bd., 25; Hartwell, 12; Wyoming, 37.88, 325.55

CLEVELAND.—Ashthabula, 6.10; Cleveland, 1st, 55; Cleveland, 2d, 68.71; Calvary, 41.35; Madison Ave., 3; Chalfant Bd., 3.53; Miles Park, 6; Woodland Ave., 50, S.C.E., Jr., 5; East Cleveland, 13; Painesville, L.E. Seminary, 20.50; Col. by Mrs. W. E. Knox, 85.78, 357.97

DAYTON.—Greenville, S.S., 12; Middletown, 10, S.C.E. Jr., 21.57; Piqua, 12; Reiley, 3; Springfield, 2d, 17, Y.L.B., 25; Springfield, 3d, 14.35; Troy, 25; 2d Soc., 18.75; Xenia, 61.53, 222.38

ELIZABETH.—Basking Ridge, S.C.E. Jr., 5; Dunellen, 25; Elizabeth, Ass'n, 214.62; 1st Ch., M. Morrison Bd., 40; Westm'r Ch. Band, 30, a family, 30; Marshall St. Ch., Givers, 50; Lamington, 5; Lower Valley, Little Reapers, 5; Metuchen, 8; Perth Amboy, 20; Plainfield, Ass'n, 135.67; 1st Ch., a lady, 5; Roselle, 32.94; Westfield, 37.50, Y.L.B., 5; Woodbridge, 25, Lilies of the Field, 5, a lady, 1, 679.73

ERIE.—Cool Spring, 5; Fredonia, Children's Bd., 8.15; Meadville, 1st, Y.L.B., 21, Kate Reynolds Bd., 5; Mercer, 1st, 14.50; Mercer, 2d, 7; Titusville, S.S., 30, 90.65

JERSEY CITY.—Arlington, 25, S.C.E. Jr., 7.80; Englewood, Endeavor Circle, 5; Garfield, S.C.E. Jr., 4; Jersey City, 1st, 23.42; Paterson, 1st, S.C.E., 6; Tenafly, 3, Little Missy Helpers, 20, 94.22

KINGSTON.—Chattanooga, 2d, S.C.E. Jr., 12

LACKAWANNA.—Ashley, King's Messengers, 40; Athens, 37;

Carbondale, 18; Honesdale, 48, S.C.E., 20; Langcliffe, Bible Readers' Bd., 30; Montrose, S.C.E., 10; Orwell, 2.25; Scranton, 1st, 15; Plymouth, 21.70, Morning Sun Bd., 25.61; Scranton, 1st, 75, Juvenile Ass'n, 100; Scranton, Washburn St., 15.05; Susquehanna, Bd., 5; Troy, 20, Birthday Bd., 6.25; W. Pittston, 50.31, Y.P.B., 35.50; W. Pittston, Helping hands, 2.98; Wilkes Barre, 1st, 100, 677.65

MORRIS & ORANGE.—Boonton, 36; East Orange, 1st, 50, Y.L.B., 50; Elmwood Chapel, 50; E. Orange, Bethel, 18; Madison, Bd., 10; Orange, 1st, 125, Willing Workers, 10, Boys' Club, 5, S.C.E. Jr., 5; Orange, 2d, 100, Y.L.B., 50; Orange Central, 200, 709

NEWARK.—Bloomfield, 1st, 255; Montclair, 1st, 100, Sunbeams, 5.15; Montclair, Trinity, 100, Workers for the King, 12; Newark, 1st, 124.33; Stearns Mem'l Bd., 100, S.C.E. Jr., 3.50, Two Ladies, 15; 3d ch. S.S., 140, Mrs. E. M. Douglas, 15; 6th ch., Primary Sch., 15; Calvary, 35; High St., 43.25, Fanny Meeker Bd., 20; Memorial, 28.55; Roseville, 30; S. Park, 123.92, 1,165.70

NEW BRUNSWICK.—Flemington, 33.80; N. Brunswick, 1st, 35; Pennington, 27.38; Trenton, 1st, Chinese cl., 18; Trenton, 4th, 158, Y.L.B., 25, Emily Bd., 10; Prospect St., 30, Girls' Bd., 14.15, 351.33

NEWTON.—Belvidere, 1st, 40, Mrs. D. C. Blair, 25.55, Young Men's Bd., 2.50; Belvidere, 2d, 16.25, Paul Bd., 25; Blairs-town, 69; Hackettstown, 10; Harmony, Earning Workers, 5; Phillipsburg, Westm'r, 13.89; Stewartsville, 12.50, 219.69

PHILADELPHIA NORTH.—Bristol, 40; Germantown, 1st, 100, Eliot Bd. Jr., 5.78, Eliot Bd. Sr., 2, Travellers' Club, 5, Siamese Ten, 25, Miss Cattell's cl., 10; Germantown, 2d, Seek & Save Bd., 5, Tulphocken Bd., 21; Market Square, Y.L.B., 10.25; Wakefield, self-denial, 7, S.C.E., 2.50; Hermon, Busy Bees, 7.77; Manayunk, 50, Children of the King, 10; Roxboro', King's Servants, 10, 311.30

PORTSMOUTH.—Georgetown, Mrs. Van Dyke, 2; Ironton, 12.50; Jackson, 5; Ripley, S.C.E., 2.50; Sandy Springs, 4.50; Winchester, King's Children, 1.25, 27.75

UNION.—Hebron, 2.25; Knoxville, 2d, 14.95; Knoxville, 4th, 13.30; New Market, 8, 38.50

WASHINGTON.—Burgestown, Golden Chain Bd., 30; Mill Creek, 21.78; Washington, 1st, 75, Cornes Bd., 25, S.S., 173.58; Washington, 3d, Y.L.B., 5; West Alexander, 75; Wheeling, 1st, Sydney Ott Bd., 20, 425.36

WEST JERSEY.—Bridgeton, 1st, 12.29, S.C.E. Jr., 5; Camden 1st, 33.16, 50.45

WESTMINSTER.—Centre, 18; Little Britain S.C.E., 5; Mid-

dle Octorara, U.E.S., 3, Y.L.B., 16; Slate Ridge, 15; York, Westminster, 20, 77  
 WOOSTER.—Belville, 5; Creston, 2.88; Dalton, 2.60; Doylestown, 4.55; Hopewell, Holcomb Bld., 14; Mansfield, 11.20; Wayne, 3.80 Wooster, 1st, 13, Y.L.B., 15; Wooster, Westminster, 23.22, 95.25  
 ZANESVILLE.—Coshocton, 8; Fredericktown, S.C.E. Jr., 10; Mt. Pleasant, 4.20; Mt. Vernon, 12.50; New Lexington, 6.30; Utica, 5.60; Zanesville, 1st, 10; Zanesville, 2d, Y.L.B., 10, 66.60

MISCELLANEOUS.—Downingtown, Pa., Mrs. A. P. Sutton, 25  
 Total for July, \$6,770.25  
 Total since May 1, 1893, \$12,247.28

The Gosman Bld., Lawrenceville, N. J., has sent a package to Mrs. Newton, Allahabad.

MRS. JULIA M. FISHBURN, *Treas.*,  
 1334 Chestnut St., Philadelphia.

August 1, 1893.

### Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to July 20, 1893.

ALTON.—Alton, 3.40; Carrollton, 9.10; East St. Louis, 8.65; Greenfield, 8; Hillsboro, 8; Litchfield, 5.58 (less Phyl. Ex., 1.40), 45.33  
 BELLEFONTAINE.—Bellefontaine, 75; Crestline, 3.35; Forest, 7; Galion, 24.26; Kenton, 27.61; Marseilles, 6.75, S.S., 3.32; West Liberty, 6, 153.29  
 BLOOMINGTON.—Bloomington, 2d, 150; Clinton, 25; El Paso, 1.70; Minonk, Westminster League, 2.50; Normal, 4.44; Onarga, C.E., 1.00; Rossville, 4.60; Selma, 12; Tolono, 6.36, 216.60  
 CHIPPEWA.—Eau Claire, 9.50; Hudson, 6.92; West Superior, 2.16, 18.58

CHICAGO.—Chicago, 1st, 15.25, S.S., 50; 2d, 42.65, Jr. C.E., 5; 3d, 100, Seed Sowers, 40; 4th, Y.L.S., 1, Do Tell S. Society, 5.39; 6th, S.S., 34.93; 41st St. Ch. S.S., 6.25; Ch. of the Covenant, 18.81; Joliet, 1st, 22; Central Ch., 40.84, S.S., 13.21; Lake Forest, 90.11, Y.L.S., 45.69, Steady Streams, 14.37; Ferry Hall Society, 200; Oak Park, 15, 760.50

COUNCIL BLUFFS.—Casey, Mrs. J. Horner Kerr, 500; Greenfield, 5; Menlo, 6.75, 511.75

CRAWFORDSVILLE.—Attica, 8.90; Bethany, 28; Bethel, C.E., 3; Crawfordville, 1st, 10, C.E., 30; Center Ch., 55; Dana, 8.50; Delphi, 31.24, S.S., 7.64; Frankfort, 45; Judson, 5; Ladoga, 2; Lafayette, 1st, 49, C.E., 5, S.S., 5; 2d, 25; Lebanon, 5; Lexington, North, 5; Lexington, South, Mrs. R. O. Young, 152; Newtown, 28.65, Buds of Promise, 10; Rock Creek, 3.35; Romney, 5; Thornton, 17.50; Veedersburgh, 3.60; Williamsport, 3, 542.38

DENVER.—Akron, 5.40; Brighton, 2.50; Denver, Capital Av. Ch., 29.75; 1st Av. Ch., Y.L.B., 4.20; 23d Av. Ch., 20; Westminster Ch., 3.11; Golden, 4.50; Otis, 1.13, 70.59

DETROIT.—Birmingham, 7.50; Detroit, 1st, Richardson Bld., 30; Bethany Ch., 7.50; 2d Ave. Ch., 33, C.E., 11.13; Baker St. S.S., 20; Memorial Ch., 18.06; Mt. Clemens, 4; Pontiac, Y.L.S., 7.50, S.D. Circle, 10, 148.69

DUBUQUE.—Hopkinton, 14; Independence, 15.02; Lime Springs, 4.20; West Union, Bethel Ch., 1, 34.22

FLINT.—Fenton, 3.39; Flint, 14.20; Lapeer, 16; Mariette, 1st, 16.82, 50.41

FREEPORT.—Freeport, 1st, 25; Hanover, 13.30; Argyle, Willow Creek Ch., 50; Winnebago, 35.25, 123.55

HASTINGS.—Holdrege, C.E., 10.00

LAKE SUPERIOR.—Marquette, 41.68; Negaunee, 16, 57.68

LANSING.—Hastings, C.E., 2; Homer, 2; Oneida, 3.21, S.S., 1.44; Parma, 5, 13.65

MADISON.—Madison, 39.43; Mineral Point, 3; Prairie du Sac, 4, 46.43

MANKATO.—Blue Earth, 10; Delhi, 4.08; Mankato, 7.90,

### Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, for July, 1893.

BUFFALO.—Buffalo, Ch. of the Redeemer, 6.25; West Ave., C.E., 10; Lancaster, 10; Orchard Park, C.E., 18, 44.25

CAYUGA.—Dryden, 2.87; Ithaca, King's Messengers, 4.05, 6.92

CHEMUNG.—Elmira, 1st, 40.75; Horseheads, 9, 49.75

LYONS.—Clyde, 10; Ontario, 5; Palmyra, 14; Red Creek, 3; Wolcott, Girls' cr., 5, 37.00

MORRIS & ORANGE, N. J., Morrilstown, 1st, S.S. Miss. Soc., 75; South St., Pearl Gatherers, 25, 100.00

NASSAU.—Freeport, 20.50; Jamaica, 100, Y.P.S., 2.50; Newtown, Bld., 25; Springfield, 3.50, 157.50

NEW YORK.—New York, Brick, S.S., 136; Central, Jun. C.E., 30; Covenant Chapel, Willing Workers, 5; Faith, 25; Mt. Washington, 57.48; Park, 59.50. Seekers for Pearls, 59.50, Light Bearers, 3, Jun. L.B., 3; Washington Heights, 28.25; Westminster, 10; A Lady, 2, 418.73

OTSEGO.—Cherry Valley, 10; Cooperstown, 12.50; Delhi, 2d, 8.70; Oneonta, 8.75, 39.95

ROCHESTER.—Dansville, 50; Livonia, 8; Rochester, Brick, Y.L.S., 14; Third, 14; Sowers of the Seed, 20; Scottsville, Bld., 25, 131.00

ST. LAWRENCE.—Adams, 4.50; Gouverneur, 20; Watertown, 1st, 55, 80.50

SYRACUSE.—Fayetteville, 24.93; Onondaga Valley, 5; Syracuse, Memorial, 30, Y.P.S., 6.43; Park, 50.70, S.S. Soc., 50, 167.06

TRANSYLVANIA.—Danville, Ky., A Friend, in memoriam, 72.00

UTICA.—Boonville, 35; Holland Patent, 10, Y.L.S., 20, Masters Cir., 2.30, Boys' Brigade, 3; Little Falls, 25; Glad Tidings, 25; New Hartford, 25; New York Mills, Y.L.S., 10;

Mrs. J. A. Willard, 27.50; Worthington, 7.94, Jr. C.E., 4.43, 61.85

MATTOON.—Pana, 25.65; Oakland, Bld., 5; Taylorville, 5; Tuscola, 11.82; Vandalia, 12.50. Two Sisters, 50, 109.97

MILWAUKEE.—Manitowoc, Sunbeam Bld., 2; Milwaukee, Calvary S.S., 30; Somers, Bequest of Mr. Charles Smith, 100; Waukesha, C.E., 6.50, 138.50

MINNEAPOLIS.—Minneapolis, Westminster Ch., 45; 1st Ch., 20.75; Stewart Memorial Ch., 11.20, 76.95

MONROE.—Adrian, 5; Coldwater, 10; Hillsdale, 13, C.E., 16; Monroe, 24; Tecumseh, C.E., 10, 78.00

MUNCIE.—Marion, 10; Muncie, 17.32, S.S., 4; New Hope Ch., 1.75; Peru, 17.19, C.E., 10; Tipton, 5; Union City, 3; Wabash, 15.11, Juniors, 2.71, 86.08

OTTAWA.—Aux Sable, 15, 15.78

PEORIA.—Delavan, C.E., 6.25, C.E. Jr., 3.75; Elmira, 14.39, C.E., 6.25; Temple Builders, 25.60; Galesburg, 11; Green Valley, 6.25; Knoxville, 5; Lewistown, 41.50; Peoria, 1st, 39, C.E., 12, E. R. Edwards Bld., 4.25, Little Lights, 3.10; Peoria, 2d, 18.85; Princeville, 25; Uniap, Prospect Ch., 9.50; Vermont, 1.25; Yates City, 8.75, C.E., 95 cts., 230.55

PUEBLO.—Bessemer, 2.50; Colorado Springs, 1st, 21.96; Monte Vista, 5; Pueblo, 1st, 4.40, 33.86

PETOSKEY.—Boyer City, 92 cts; East Jordan, 5; Harbor Springs, 2.87; Lake City, 3.50, C.E., 1; Mackinaw City, 3.75, 17.04

SAGINAW.—Alpena, 2.94; Bay City, 3.92; East Saginaw, Warren Av. Ch., 8.82; West Bay City, 17.39, 33.67

ST. PAUL.—St. Paul, Central Ch., 25.00

VINCENNES.—Evansville, Grace Ch., 10; Walnut St. Ch., 100, The Messengers, 15; Terre Haute, Central Ch., 12.50; Vincennes, Upper Indiana Ch., 9.35, Vincennes, 16; Indiana Ch., Solid Workers, 2.50, 174.35

WATERLOO.—Cedar Falls, C.E., 8.33; State Centre, C.E., 2.92; Toledo, 50 cts., 11.75

WHITEWATER.—Kingston, 12.60, C.E., 2.54; Liberty, 6; Mt. Carmel, 3; Shelbyville, S.S., 10.10, 34.24

Total for month, less 50. for mo's. ed. reported

among May receipts, \$3,880.64

Total receipts since April 20, \$7,829.17

MRS. C. B. FARWELL, *Treas.*,  
 Room 48, McCormick Block.

Chicago, July 20, 1893.

ERRATA : 33.10 credited to Joliet, Central Ch. in April, was given by Kankakee; 45 to Kankakee W.M.S., by the C.E.S., and 15 to Chicago 5th, C.E., by the Light Bearers.

Total, \$3,036.97  
 Total since April 1st, \$14,210.85

MRS. C. P. HARTT, *Treas.*,  
 53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,  
 53 Fifth Ave., New York City.

Error in Ann. Report, Transylvania Presb., Danville, a Friend, 72, should read, a Friend, in memoriam. 144

BOX LIST.—Rochester, Brick Ch., Y.L.S., to Westminster Hospital, Oromiah, Persia. Utica, to Mrs. M. M. Crossette, Wei Hien, China. Brooklyn, Ross St. ch., Scripture Union, Package to Mrs. Wm. Jessup, Zahleh, Syria. New York, 7th ch., Ministering Circle, Package to Miss Grace Wilder, Kohlapur, India. New York, 5th Ave. Ch., King's Children, organ to Church at Sapporo, Japan.







